THE TRUE IDEA OF Janſeniſme, BOTH HISTORICK AND DOGMATICK.

By *T. G.*

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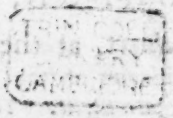

THE PREFACE.

Christian Reader,

THERE *is not any thing, which those of the Roman Church do more commonly and constantly boast of, (as there are many things, which they boast of to little purpose, and with less truth;) than the Unity and Agreement in Doctrines, which they have among themselves; and the most superla-*

tively excellent way, that they enjoy, for the preſervation and continuance thereof. This Story, with a tragical exaggeration of differences amongſt Proteſtants, ſerves conſtantly to fill up many Pages in their Writings: and is the principal ſubject of their Popular Declamations, where they have opportunity to vent them. And they have told this Tale ſo often, that many of them, eſpecially thoſe of the common ſort, ſeem to believe it. Verùm ad Populum phaleras. *Thoſe who are wiſe amongſt them, cannot but know the vanity and falſhood of this pretence. It hath been already demonſtrated, and may be again if need require, that there is not one point in which they differ from Proteſtants, wherein they are agreed among themſelves. However it cannot be denyed, but that they induſtriouſly improve all imaginable*

artifices

artifices to conceal, at leaſt to give a colourable pretence unto their inteſtine wranglings and debates: being herein, as to their deſign, wiſer than the children of Light; though the means, whereby they purſue it, are remote enough both from wiſdom and honeſty. Where different Opinions, and contradictory Aſſertions have already been vented, and have firmed their ſtation in the Writings of the Doctors of their Church; (as multitudes have done, and that in and about Articles of great importance;) they are ready with their Plea, that theſe differences, as managed by their Catholick Maſters, are not of Faith, or do not impugn it, which way ſoever they are determined. As though the Faith of their Church were comprehenſive of groſs contradictions, in and about the principal Articles of Religion: and thoſe, ſome of them,

ſuch, as that for Opinions of leſs importance they are ready to brand others for Hereticks, and to endeavour their extirpation from the face of the earth. This is the whole of what can be pretended for what is paſt; and therefore remedileſs. How deſtitute of truth and modeſty their plea herein is, hath been declared by many. If any ſingle Perſon, or leſſer number of Men among them, begin at any time to apprehend and divulge ſentiments different from what is generally received, (unleſs it be to make ſome advance in the furtherance and promotion of their own Secular Intereſt and advantages; as all the late inventions and bold attempts of the Jeſuits, *both in their Myſtical and Moral Divinity, openly and plainly do;) they have wayes in readineſs to caſt them and their Opinions out of all notice and conſideration;*

where

where they muſt lye untill the Earth give up its dead, and diſcloſe the bloud that is ſecretly poured into its womb. They ſeem indeed, at preſent, ſignally reſolved to obviate all progreſſion in Opinions, true or falſe, unleſs they have a direct tendency to the eſtabliſhment, or adoreing of their Papal Omnipotency, and the increaſe of their own Intereſt in the Conſciences, and over the outward concerns of men. And herein are they ſo blindly zealous, as to endeavour, at this day, to fix and gild the Weather-Cock of Papal Perſonal Infallibility, yea, in matters of Fact, on the top of that Tower, the viſible rottenneſs of whoſe Foundations threatens them with a downfall every moment. Some of their preſent differences, as was obſerved, they know, are fixed beyond all poſſibility of reconciliation, or hopes of removal. Such are thoſe

contradictory Opinions, which are the inſeparable adjuncts of ſome of their Religious Orders: which as they more and more diſcover themſelves to be irreconcileable, ſo the relinquiſhment of any of them by their reſpective Aſſertors, is ſo remote from all expectation, that an Age ſcarce produceth an Inſtance of any one individual Perſon, renouncing the Opinions of his own, and entertaining thoſe of another Order; and if any ſuch ſhould be found, he would be looked upon as a Fugitive, if not an Apoſtate. The ſenſe, I confeſs, of theſe differences ſeems to be taken from them by their commonneſs and certainty. It paſſes for granted amongſt them, that in ſome things, wherein both ſides eſteem Religion deeply concerned, the Jeſuits *muſt be of one Opinion, and the* Dominicans *muſt be of another: ſo muſt it be, in other matters,*

ters, between the Dominicans *and* Franciſcans; *the* Hildebrandine Jeſuits *and the* Sorboniſts *alſo. They muſt believe contradictory aſſertions and propoſitions in Religion; and write and preach contradictions, and confute the Opinions of one another: and on that account endleſly purſue mutual feuds and quarrels among themſelves; and yet they are all at perfect agreement. But the relief herein is, that theſe Orders being confirmed and eſtabliſhed, all of them, by the Pope, let them differ and contend whilſt they pleaſe, ſo they fall not into exceſſes evidently beyond the tedder of former ſtrifes, their contentions are to paſs for agreements, and a part of that unity of Faith, which they boaſt in. But yet notwithſtanding all palliating pretences, and the uſe of their utmoſt diligence, their differences ſometimes ariſe to ſuch an height,*

height, being animated with ſtrong and vigorous ſpirits; as, if forcibly ſhut up too long, may threaten their whole Church State with an Earthquake; that they are neceſſitated to forego their ordinary Artifices and Excuſes, and to bring their battai ad Triarios, *by venturing to ſeek for relief from the Papal See. This uſually is done by one of the Parties litigant; yet not untill they find, on the one hand, their own weakneſs, or that of their cauſe, not to be maintained againſt the impreſſions of their Adverſaries: and, on the other, are ſufficiently prepared to manifeſt, that upon the conſideration of the Perſons engaged; of the ſtate of all things in the places where the Controverſies are agitated; and the Opinions themſelves, whoſe confirmation they endeavour; that the determination of the points in difference, according to their deſire, is*

not

not only ſuitable unto, and compliant with the preſent Intereſt of the See and Court of Rome; *but lyes alſo in a handſome tendency to the enlargement of its Authority and Reputation; little or no danger being to be feared from the diſ-ſatisfactions of the Adverſe Party. Theſe are the things, which, upon any ſuch addreſs, the Court of* Rome *doth heedfully and ſcrupulouſly enquire into. Nor will it engage towards a deciſion of any controverted points, untill it hath received full and ample ſatisfaction, that the determination of them hath an evident conſiſtency with its honour, intereſt and advantage. Untill it can come to a Reſolution herein, a thouſand tergiverſations, delayes, pretences of avocation, and diverſions by more important occaſions, difficulties about the things themſelves, ſhall be pretended and pleaded.*

ed. In the mean time, by their Agents, Nuncioes, Emiſſaries and Confidents of all ſorts abroad, they of the Court endeavour to ſound the minds of the great and the many, where the Controverſies are managed; and to take a juſt meaſure of the Intereſts of the ſeveral Parties, engaged in the conteſt depending before his Holineſs. If upon ſearch, inquiry and mature deliberation, it appears, that there is any thing looking towards a ballance between the Parties litigant; the managers of the Politicks of the Roman See proceed as warily, as if they feared a Scorpion under every ſtone in their way; or ſhould tread on deceitful aſhes, that might burn, if not conſume them. For the moſt part, in ſuch caſes, his Holineſs would be glad, on any terms, to be freed from making a deciſion: and is oftentimes more than

than half angry with thoſe, whom he moſt favours, that they ſhould bring him into any ſtraits, by their importunity to have an interpoſition of his Authority on their behalf. But yet it may be things come at laſt to that paſs, that a continued ſuſpence, or abſolute refuſal to determine any thing, is judged to be more noxious and dangerous; than a determination againſt the Intereſt of that Party, which the Court is fully ſatisfied to be ruinable, though at preſent ſome way conſiderable. In this caſe a deciſion ſhall be made; not direct, expreſs or abſolute, in terms and propoſitions affirming or denying, with reſpect unto the controverted Opinions: but in words and terms looſe, ambiguous and general; only with a favourable aſpect towards them of that Party, to whom the Golden Ball of Conqueſt is finally intended.

intended. The uſe of this forlorn
is only to attempt the waters of
ſtrife, and to try whether they are
fordable or no. If the Partie ſup
poſed the moſt numerous, and of the
moſt prevailing Secular Intereſt be
fore, being now reinforced and en
couraged by the noiſe of the Bull
which they bring home in triumph
can drive their Adverſaries from
any of their former Poſts, and get
ground againſt them: that ground
ſhall be firmed to them ſpeedily by
new Briefs, Orders or Decrees from
the Court; and ſo accordingly their
whole progreſs ſhall be eſtabliſhed,
untill they arrive at a compleat Con-
queſt and Victory. But if, beyond ex-
pectation, the adverſe party do make
a ſtand; and either by their num-
ber, ability, reputation, popular fa-
vour, or Soveraign influence, ſeem
probable to keep their ground: the
Court will not in haſte engage into
any

any further process; but rather leave the first Bull to be reverently stalled for a further occasion. In the mean time it is not imaginable, with what crafts, subtilties, artifices, false promises, and pretences; by what endless Legal intricacies, Forms, Processes, Orders, Rescripts, those, who have conduct of the Roman *Court, do manage themselves, and those, with whom they have to do on such occasions: all which are laid open, and discovered unto the world, by men of their own Party and Profession. And unto such a full evidence and manifestation are these things arrived, that I much question, whether any man, of tolerable Learning and observation amongst them, can be so unhappily and prodigiously stupid, as to look upon the Papal determination of Controversies in Religion, any otherwise, than as a thing utterly forreign to the*

Gospel

Gospel of Jesus Christ; or a meer Po
litical Engine, introduced by int
rest, managed by fraud, for the pr
servation of such an agreeme
amongst them, as may serve the a
vantage of those that are entrust
with it. Were it not, but that t
power and efficacy of prejudice, t
love of this present world, wi
other corrupt lusts and affection
do continually manifest themselve
in the wayes of the Children of men
a man could not but be astonished, tha
all rational men should not naus
ate this abominable Pageantry o
deciding Controversies in Religio
by the Roman Tripos. *An addre*
made by crafty interested men, arm
ed with Commendatory Letters fro
great Men and Princes, provide
with money to gratifie or bribe Of
ficers of all sorts; unto an Old Pope,
who sometimes is so ingenious as
to confess, that he understands little

in

in Divinity, and knows nothing of the matter proposed to his decision: He, to take care of the interests of the Holy See, which comprehends whatever is desirable to the carnal minds of men, in power, wealth and pleasure, commends the matter to the craftiest of his Cardinals and his Courtiers, so to manage it, as no detriment may arise thereunto: Whatever the experience of Rule, Diligence, Dissimulation, false Promises, spirited by distance and veneration of greatness, pomp and power, can enable them to compass, these men will not fail to effect, so as to secure the concerns of the Court. When this is done, and it appears upon advice, which way they may steer safely and advantagiously for themselves, as to the various Interests of the persons litigant; they advise the Pope what he is to determine in a matter, that

neither he, nor they have any tolera
ble underſtanding in, or compre
henſion of. It may be, for the far
ther ſolemnity of the buſineſs, thre
or four Friers of a ſide ſhall be ad
mitted to diſpute the matter in con
troverſie, before the Pope himſel
or ſome of the Cardinals: wherei
yet it ſhall be ſo provided, tha
thoſe, on whoſe ſide the Conclav
is reſolved to determine, ſhall hav
one way or other, advantage enough
to give countenance to the ſentenc
before fixed on. When all is con
cluded and ready, a devout Bull i
drawn up in a due form of Law
wherein all theſe preceding jugling
and deceits, with others innume
rable, are Fathered upon the Inſpi
ration and aſſiſtance of the Hol
Ghoſt, given unto the Pope, who ha
the leaſt hand, it may be, in th
matter. I dare not, I will not ſa
with that Papal Legat, Quoniam
Populu

Populus vult decipi, decipiatur. *But this I am apt to think; that ſtrong deluſion doth aſſuredly poſſeſs the minds of thoſe, who can believe, that ſuch lyes have any footſtep or foundation in the Religion of Jeſus Chriſt. And herein conſiſts that great means of agreement amongſt themſelves, whereof they boaſt: which how long it will yield them relief in that kind, God only knows: its foundation being in the ſin and blindneſs of the world, its continuance may be long, for ought I know. Now, Reader, that thou maiſt not ſuſpect thy ſelf impoſed on, or any thing in the preceding Diſcourſe to be aſſerted either partially, or without due evidence of Truth: behold here an Inſtance in the enſuing Treatiſe, wherein not only everything, that I have declared, is exemplified to the full; but alſo ſundry other effects of the old myſterious Iniquity*

the Roman See *are plainly discovered. This is the Instance of* Jansenisme; *the Rise, Progress, State and condition whereof the ensuing Treatise giveth an Historical account. There are very few, I suppose, amongst us, who so little concern themselves in Religion, especially when it once comes to bear a share in the publick and political transactions of the Nations of the world, who have not taken notice of the discourses and reports concerning* Jansenisme *from the* Neighbour Kingdom *of* France. *To some, it may be, it is a murmur, which they know not well what to make of, nor what is intended by it. Others, in general, conceive it to be an expression of some differences in Religion: but of what nature, importance or tendency; how or by whom agitated or maintained, they know not. But whereas it comes under a double consideration,*

there

there are two ſorts of Perſons, who judge themſelves concerned to obtain an acquaintance with it. For it is not only conſiderable as a Controverſie in Religion; on which account contemplative perſons, or men of Learning, profeſſing the Truth of the Goſpel, eſteem themſelves obliged to inquire into it to the utmoſt: but alſo as it hath an influence into the Civil affairs of that Kingdom, and may have ſo into thoſe of the whole Papal World; in which reſpect men that are, or ſhould be Politically wiſe and Counſellors do ſuppoſe, that the knowledge of the true ſtate of it is not to be neglected by them. But certain it is, that hitherto neither of theſe ſorts could, in any competent meaſure, attain their ends, without ſuch an expence of time, pains and diligence, as very few have either will, leiſure or ability to be at. For as the Theological

part of this Controverſie is, by th
induſtry of engaged perſons, diffuſe
through Writings and Books (man
of them bulkie and voluminous
almoſt innumerable; the greate
number of them written in the Frenc
Tongue, whereunto the generality
Scholars amongſt us are ſtrangers
that very few have been able t
make that accurate enquiry int
them, as is neceſſary to give a ju
comprehenſion of the whole matte
under debate: ſo the Political tran
actions, wherein it hath been con
cerned, having been in the Court
of Princes forreign and remote fro
us, in Aſſemblies of Prelates, in A
cademical Diſputations and Proceſſes
it is no common or ordinary wor
for any to obtain an acquaintanc
with them. Now I am greatly mi
ſtaken, if both Divines and Politi
cians will not find themſelves muc
relieved, aſſiſted and directed i
thei

their inqueſt, by the enſuing Hiſtorical narration; as well as others, who had hitherto but a ſlender and uncertain report of this matter, will find themſelves brought out into the clear light of ſuch an apprehenſion of it, as to have in readineſs a juſt meaſure *of thoſe future reports or Diſcourſes concerning it, that they may meet withal. Now whereas any long account of the matter treated of in this place, would but prevent the Reader in what he will meet withal in the Diſcourſe it ſelf; I ſhall only add ſome ſuch remarks upon the whole, as may manifeſt, what hath been before diſcourſed concerning the unity of Doctrine in the Papal Church, and their Artifices to preſerve a pretence thereof, to be exactly exemplified in this one Inſtance of* Janſeniſme. *The Syſtem of Doctrines concerning the Grace of God, and the wills of men, which*

now goes under the name of Janſe-
niſme, *as it is in general agreeable*
unto the Scripture; ſo it had firmed
it ſelf in the common profeſſion of
Chriſtians, by the Writings of ſome
excellent perſons, eſpecially Au-
guſtin, *and thoſe who followed him,*
unto ſuch a general acceptation
as that the belief and profeſſion of
it could never be utterly rooted out
from the minds of men in the Ro-
man *Church it ſelf. For although it*
was variouſly depraved, vitiated,
obſcured and oppoſed in and by the
Writings of many of the School-Men;
yet alwayes, in every Age, ſome or
other Perſons of ſignal Learning
and ability ſtood up, and pleaded
for its vindication and confirmati-
on, as to the ſubſtance of it.
Amongſt whom our Renowned Brad-
wardine, *who with ſingular dili-*
gence and ſcholaſtick ability oppoſed
the ſpreading of Pelagianiſme *in and*
over

over the Roman Church, (which by various degrees had been, for a long season, insinuating it self thereinto, and insensibly invading the remaining vitals of its Doctrine;) deserves on all occasions a peculiar mention. Moreover, one whole Order of their Fryers, out of zeal for the Doctrine of Thomas, (who was less averse from the Sentiments of the Antients in this matter, than the most of that litigious crew of Disputers, whom they call Schoolmen;) did retain some of the most material Principles of this Doctrine, however not a little vitiated with various intermixtures of their own. Not a full Age since, as will appear in the ensuing account, after the lesser attempts of some more private persons, Jansenius, a Bishop in Flanders, undertakes the explication and the vindication of the whole Doctrine of the Effectual Grace of God,

God, with the annexed Article
principally out of the works of A
ſtin. This honeſt endeavour of h
being well reſented, accepted a
approved by very many Learn
Perſons in Flanders, *and* Fran
eſpecially; and looked on by other
as an inroad made into the Kingdo
of Darkneſs and Error, which mig
open a way to further light a
knowledge among the Papiſts then
ſelves; was immediately violen
and virulently impugned by the J
ſuits, *and thoſe of their Party a*
Faction. But whereas, in the
wonted manner, they contented n
themſelves to oppoſe the Opinions
Janſenius *and his Followers, (wh*
knowing the ſmall Reputation
Truth and the Scripture now in t
Papacy, *durſt not ſo much as avo*
them; but choſe to ſhelter themſelv
under the name of Auguſtin, *and*
call themſelves his Diſciples;) in
Theologie

Theological or Scholaſtical way; but endeavoured by artifices to reproach their perſons, and to render them odious, and greatly to be ſuſpected by the Church and State: they, on the other ſide, were neceſſitated, in their own defence, to make a diſcovery of the Arts, Treacheries, immoralities, Errors, Frauds, Lying, Calumniations, practiſed and defended by the Fathers of that Society, to the great ſatisfaction, and indeed benefit of the Chriſtian World. The Jeſuits hereby enraged, endeavour yet farther by falſe inſinuations, complaints, Libels and ſuſpicious Tales, managed principally by the Confeſſors of Kings, Queens, and great Princes, moſt of their Society, in a manner all of their Party and Faction, to oppreſs their Adverſaries, and to enrage the Powers of the Kingdom againſt them. This work going ſlowly on, as being obſtructed

by

by ſome diſputations with Conferenc
in and among Aſſemblies of th
Clergie, the matter was devolved t
the Court of Rome. *How the whol*
cauſe was there tranſacted, how de
termined, on what motives, grounds
Reaſons and conſiderations the Po
and Conclave proceeded, with wha
cunning and caution as to the ſe
curing of their own ſecular inte
reſt, are exactly reported and pub
liſhed by Monſieur St. Amour *th*
Janſeniſt, *in the Journal he hat*
written of his own and their pro
ceedings in that cauſe. How th
Jeſuits have ſince purſued their ſuc
ceſs, by what wayes and ſtratagem
they have managed their tottering
cauſe and Intereſt; as alſo of other
things before mentioned, the Reader
will have a faithful account in the
following Narration, compoſed by
the Judicious Author, (enabled
thereunto by all ſorts of Advan-
tages)

*renc*ges) *and written for his benefit.*
of this I was desired, and this I thought
ved meet *to acquaint thee withal: be-*
*who*g *one, who in all things desires*
*w de*y *direction unto and establishment*
nds that Truth, which is according un-
*Po*p *Godliness.*
wha
e se
inte
pub
th
hath
pro
th
suc
ems
ing
her
der
the
by
led
n-
)

John Owen.

A

A Premonition.

THis little Treatiſe owes
Production to a ſober
rioſity the Author had, to ſatis
himſelf and ſome inquiſiti
friends, touching the true *Id*
Riſe, and *Progreſs* of *Janſeniſm*
which has, for well nigh the
thirty years, made ſo great
noiſe in *Europe*; and in all like
hood, will yet prove more *di*
ſive. And that which more e
ctually engaged the Author in t
Inquiſition, was ſome advanta
he had to informe himſelf ther
in, from his perſonal *Converſat*
among the different Parties, c
cer

cerned in this Controverſie.

The Author himſelf being a perſon diſintereſſed, he conceives he may, with a greater *liberty*, and *exactitude* of Spirit, make ſome *Reflections* on, and *Relation* of this Affair. Neither does he act the part of a *Diſputant*, but *Hiſtorian*; with endeavours nakedly and faithfully to relate *matters of fact*, and *Doctrine*, according to the beſt *Memoires* he could procure, both from one & t'other Partie: wherein if he has failed of his deſign, it muſt be imputed to the defects of his *Intelligence*, and not to any *voluntary injuſtice* of Spirit.

Such was the *Original* of this little Piece; which was, in its *firſt lines*, formed into a *Letter*, not exceeding the bounds of one Sheet, for the private *ſatisfaction*, or rather *divertiſement*, of ſome friends; but ſince enlarged upon the

the *perſwaſion* of *intelligent* perſons, that the *ſubject* may be of uſe, to awaken mens expectations, *&c.* The Author has conſidered, that this ſmall tract is like to meet with as many *Judges* as *Readers*; neither is he ignorant what an hazard he runs, by committing it to publique view: but that, which he moſtly affects, is ſuch an exact and juſt *Temperament* of ſpirit, as not to be moved or influenced by the various Judgements, much leſs humors of men, farther than they tend to *correct* what is *defectuous*, and render him more ſerviceable to the Publique: and ſo far he hopes, that the moſt ſevere *Cenſures* will not be *leſs* welcome, than advantageous.

The true Idea of Janſeniſme, *both Hiſtorick and Dogmatick.*

PART I.

The Hiſtorick Idea of Janſeniſme.

The Original of Janſeniſme *amongſt the Ancients.* 2. Baius *the firſt* Founder *of* Janſeniſme. 3. C. Janſenius's *character, and formation of* Janſeniſme. 4. San Cyran's *aſſiſting* Janſenius, *&c.* 5. Janſenius's *proper* ſentiments. 6. *His* condemnation. 7. *The more full relation thereof,* &c. 8. *That which made* Janſenius *odious to the* Romans, *was his oppoſing* Auſtin *to the* Popes Bull. 9. *The* Janſeniſts Deputies *at* Rome, *and their*

Agitations an. 1652. 10. *Other* Memorials *presented, by the* Agents *of the* Jansenists *to the* Pope. 11. *The Popes Confession in behalf of the* Jansenists. *A Letter from a Doctor of the* Sorbon, *prognosticating the little* good succes *which the* Jansenists *might expect from* Rome. *Two Conferences at* Paris *in the behalf of the* Jansenists. 12. *The* Jansenists *two first Papers prepared for the* Congregation at Rome. 13. *The* Dominicans *interpose for the* Jansenists, *and accord with them.* 14. *The* Jansenists Agents, *their* Audience *and* Apologies *to the Pope.* 15. *The condemnation of the* Jansenists an. 1653. *The French* Formularie *ensuing upon the condemnation of the* Jansenists, *and their arguments against the* Imposition *thereof. The* Provincial Letters. *The* Jansenists Apologies *against the* Imputation *of* Schisme *and Heresie.* 16. An. 1662 *Endeavors for* Accommodement *betwixt the* Jansenists *and* Molinists. *The* Jansenists *caution against* Signature *and* Formularie. 17. *The main Article, that the* Jansenists *conforme to the* Thomists. 18. *How far the* Jansenists *yield herein.*

19. *The*

19. *The breaking off the* Treatie. 20. *The* Janſeniſts *Vindication by the Biſhop of* Comenge; *his Letter to the* King. 21. *The* Moliniſts *perſecution of the* Janſeniſts. 22. *The* Janſeniſts multiplication *and* acceptation *with Papiſts and Proteſtants.* 23. *Their Affairs*, an. 1668, 1669.

§. 1. The original of *Janſeniſme.*

THE deſign of this Diſcourſe being to give an *Idea* of *Janſeniſme*, it will be neceſſary to take a conciſe view of its *original*; which ſprang out of the aſhes of that old *Controverſie*, 'twixt the *Aſſertors* of *Free Grace*, and thoſe who aſſerted *Free Will.* For *Pelagius* and his Adherents having made it their buſines to advance *corrupt Nature*, and place it on the *Royal Throne* of *Soveraign Grace*, the Lord raiſed up *Auſtin* and other Worthy *Inſtruments* to give check to theſe *Antichriſtian Infuſions*: whoſe Indeavors did, for ſome Ages, ſet bounds to this flood of *Pelagianiſme.* But when Antichriſt arrived to his ἀκμὴν, or *perfect ſtature of a Man of Sin*, this *Pelagian torrent* grew ſo *violent*; as that

it diffuſed its *Malignant influences*, throughout all the *European Churches*.

Yet were there not wanting ſome *Gallant* and *brave Spirits*, who oppoſed themſelves to theſe *Pelagian Infuſions*. Amongſt theſe we may reckon *Godeſcalcus*, *Groſthead Biſhop* of *Lincoln*, *Joh. Bacon*, alias *Baconthorpe*, *Tho. Bradwardine*, *John Wicliff*, *Gregorius Ariminenſis*, and generally all ſuch as follow the Determinations of *Tho. Aquinas*, commonly called *Thomiſts* and *Dominicans*; who, though in other points they have ſufficiently approved themſelves *Devoti of Antichriſt*, yet in theſe Articles relating to *Free Grace*, they do generally adhere to *Auſtin*, and *Thomas their Maſter*. Theſe *Dominicans* or *Thomiſts* (who have beſtowed good endeavors, and that ſucceſsfully, for the ſuppreſſing of the *Pelagian Dogmes*) have been herein greatly oppoſed by the *Jeſuits*; a generation of men, who ſtarted up about the year 1540. and have ever ſince made it a great part of their work, to defend, though covertly, the *Pelagian Principles*, as that which they conceive would prove the moſt effectual inſtrument to ſupport the

the declining *intereſt* and *Supremacie* of the *Roman Church*.

The Head of this *Jeſuitick Faction* was *Molina*, who is ſaid (by the *Janſeniſts*) to have outgone the *Semipelagians*, in that theſe held, that only the *beginnings of the firſt diſpoſition to Grace proceed from the power of man*; but as for the reſt they aſſented readily, that *man is governed by the motion and power of efficacious Grace*; but *Molina* holds, that man is the *primum mobile*, and chief *Maſter* of his own *ſalvation*, from the beginning to the end: hence it was that he was condemned both in *Spain*, and at *Rome*: only the execution of the Popes *Bull* was, upon the importunitie of the *Jeſuits*, ſuſpended as hereafter, §. 9. This *Jeſuitick deſign*, for the reviving of *Pelagianiſme*, being diſcovered by ſome ſober *Reforming* Papiſts, they put forth their moſt vigorous endeavors, for the timely preventing thereof, and confirming the Doctrine of *Free Grace*, aſſerted by *Auſtin*, &c.

S. Amour Journal fol. 223.

§. 2. M. *Bains* the first founder of *Jansenisme.*

The first who ingaged in this noble design, for the vindication of *Efficacious Grace*, was *Michael Baius Doctor*, and *Professor* of *Theologie* at *Louvain*; who, in his *Lectures* and *Writings*, stoutly defended the *corruption of Human Nature*, the *Sovereintie* and *Efficacie of Divine Grace*, with other Articles appendent thereto. In so much that at last there were 78. *Propositions* collected out of his works, which, tending to the Advance of *Free Grace*, and Degrading of *Free Will*, were condemned by a Bull of *Pius* 5th, *an.* 1570. and afterward by another Bull of *Gregorie* 13th, *an.* 1579. And moreover *Francis Tolet*, the Jesuit was sent, by the said Pope, to *Louvain*, to settle the *Universitie*: by whose endeavors, *Michael Baius* was induced to retract, and that by a solemne recantation of the said condemned *Propositions*; yet so as that he still continued his *private persuasions* touching the same; which he ceased not to *infuse* into the Spirits of his Disciples, *&c. Cornelius Jansenius*, as 'tis said, received the first impression of his Doctrine touching efficacious

Grace

Grace from *Jac. Janſonius* an Adherent of this *Baius*, who is thence made to be the firſt *Founder of Janſeniſme*. Concerning *Baius's* 78. *Propoſitions*, for the Vindication of *Efficacious Grace*, and the *corruption of Human Nature*, and their *ſymbolization* with *Janſenius* his *Doctrine*, See *Lud. Bail Articul. de Grat. Part.* 1 *Art.* 1. *&c.*

§. 3. *Cornelius Janſenius*, his Original, and formation of *Janſeniſme*.

The immediate Parent of *Janſeniſme* was *Cornelius Janſenius* (*Biſhop* of *Ipre* in the *Low Countries*) borne at *Leerdam*, an obſcure Town amongſt the *Dutch*: who having ſpent his firſt ſtudies in *Humanitie* at *Utrecht*, acquired his *Philoſophie* and *Theologie* at *Louvain* from *Jacobus Janſonius*, a ſtiffe defender of *Baius's* opinions. *Cornelius Janſenius* having been throughly principled with *Baius's* Principles at *Louvain*, he was made *Moderator* of the College of *Baion*; where having contracted a friendſhip with *John Vergerius*, then Canon of *Baion*, and afterward *Abbot of San Cyran*, they enter into a *ſtrict Confederation*, for the confirming and propagating the revived Doctrine of *Efficacious Grace*, now called *Janſeniſme*. *Jan-*

Janſenius returning again to *Louvain*, was made *Prefect* of S. *Pulchers College* and ſoon after, *Profeſſor* for the explication of the *Sacred Scriptures*. About which time alſo he writ a Book ſtiled *Mars Gallicus*, in favor of the *Spaniſh Intereſt*; which, they ſay, was the ground of his being preferred to the *Biſhoprick of Ipre*. He writ alſo three Books containing the bodie of *Janſeniſme*, collected out of *Auſtins works*, wherein he was incomparably verſt: For, as 'tis ſaid, he read over the whole of *Auſtin* ten times, and his *Books of Grace* thirty times. And indeed his deſign ſeems to be no other than that of *Auſtin*, for the *depreſſing* of *Corrupt Nature*, and *advancing* of *efficacious Grace*: whence he ſtiles his Book *Auguſtinus*; which he thought not meet to publiſh in his life time, but left it to his followers, dying, as his adverſaries avouch, of the Plague in the fifty eighth year of his Age, greatly eſteemed and beloved by the more ſerious Papiſts.

The great *imputation* the *Jeſuits* caſt upon *Janſenius* is his *ſymbolizing* with *Calvin*; wherefore to purge himſelf, he writ,

writ, with ſome ſharpnes, againſt the *Presbyterian* Diſcipline; which *Voetius* has anſwered in his *Desperata Cauſa Papatus*. His adverſaries ſay, * it is a moſt certain truth, that for the hatching of *Janſeniſme* the Port Royal (a Covent in *Paris*) formed a *Cabal* in private for thirty years ſpace; whereof *John Vergerius Abbot of San Cyran*, and *Corn. Janſenius* Biſhop of *Ipre*, were the Heads. And it is apparent that *Janſenius* had a very great *aſſiſtance*, for the *forming* and *perfecting* of his *Auguſtine perſwaſions*, from *San Cyran*. Theſe having brought their deſign to ſome ripenes, began to publiſh their opinions, firſt at *Paris*, about 1637. both in *Latin* and *French*, thereby to awaken and informe, not only the learned, but alſo Vulgar Capacities: wherein they proved very ſucceſful; for in ſome few years a great part of *France*, as well *Eccleſiaſticks* as others, was *levened* with *Janſeniſme*.

* *Les Provinciales lettres, let. 16. pag. 32. Edit. Colan 1657.*

In the Preface to *Janſenius's* works, we find this account of him. *Cornelius Janſenius* was borne *an.* 1585. at *Leerdam*, a ſmall Town of the *Netherlands*. —— When he entered on the Studie of *Theologie*,

Theologie, he was brought into the C
lege of *Adrian* 6. at *Louvain*, by *Ja*
Janſonius the Moderator. After ſharpe a
aſſiduous ſtudies, for ſome years, he f
into a *conſumtion*, and danger of his lif
whence, by the advice of *Phyſicians*,
purpoſed, for change of Air, to go in
France. He firſt went to *Paris*, whe
he inſtructed ſome youth. He then
went into *Cantabria*, now called *Biſca*
in *Spain*; where, by converſation wi
learned men, and familiar communic
tion of Studies, he made great Progr
in the underſtanding of the Father
eſpecially of St. *Auſtin*.

Being afterwards recalled to *Louvai*
he was made Prefect of S. *Pulchers Co*
lege; which he greatly *adorned* and *a*
vanced. Afterwards finding the care o
youth to hinder his ſtudies, he retired t
a private life, admitting only the ſocieti
of a familiar *Doctor*. He thence was ca
led to be *Regius Profeſſor*, of the *Sacre*
Scriptures: which he performed wit
great learning and profit, as it appear
by his *Commentaries*. But his Magna
nimitie appeared moſt after his being
made *Biſhop of Ipre*, in his *Meditation*
ani

and attemts to Reforme the *Biſhoprick*: which undoubtedly he had perfected, had not he been taken away by a contagious death (with in one years ſpace after his being Biſhop) *an.* 1638.

He was of a moſt ſharpe, acute ingenie; a moſt profound judgement, and capacious memorie. He had ſomewhat of a *ſubtile Choler*; which he was wont pleaſantly to compare to *cornes* of *Gunpowder*; which in one and the ſame moment, are inflamed and expired. To theſe endowments of *Nature*, he added an *immenſe deſire* of Truth, and Indefatigable Studie. Being asked by a companion, what Attribute of God he moſt adored? he anſwered, his *Truth*. In the beginning of his *Theologick Studies*, he mixed with the *Scholemen*, the Lecture of the *Fathers*, eſpecially of S. *Auſtin*; whence he learnt, how much the *Scholemen* erred from *Auſtin*, in the head points of *Grace* and *Free Will*. He told his familiars, he had read *Auſtin's Works* diligently, ten times over: and his Books againſt the *Pelagians* thirty times. He ſaid, that next to God and the Scriptures, *Auſtin* was to him *inſtar omnium*.

He

He ſtrugled, ſor many years, with his old opinions, before he could reach the intimate ſenſe of S. *Auſtin.* He ſaid all depended upon that one firſt principle touching *Grace.* And he added, there could be no truly ſpiritual life formed but according to this Doctrine of *Grace* taught by *Auſtin:* and that *Chriſtian humilitie* was in a more particular regard founded hereon.----Whence he oft conſulted ſouls *ſpiritual* and truly *humble* touching their *ſentiments* of *Divine Adjutorie*, the *infirmitie* of *Free Will*, and the *neceſſitie of Divine aſſiſtance to every good Act.* He affirmed, that *no one could be truly humble, without the like Opinions of Divine Grace.* He ended the laſt period of his Book with his life, as though he had been borne for that deſign. He was not *ſuperſtitious*, or *ſcrupulous*, but burned with *maſculine pietie*, and *fervent charitie* towards *God* and men. He prepared himſelf in the morning by Meditation, and the whole day was but a continued Meditation of God, *&c.*

The

§. 4. *San Cyran* his aſſiſting *Janſenius*; as alſo his character.

As for *John du Verger*, *Abbot of S. Cyran*, I find him to have gained a great reputation amongſt the more ſerious *Catholicks*. They ſay, that through the abundance of Grace, which poſſeſſed his heart, he extinguiſhed, even from his more tender years, all *Ambition*, all *love of riches*, with all deſire of *humane favour*, and *Eccleſiaſtick Dignitie*; and having conſecrated the whole of his Spirit, labors, and life, for the *defence* of truth, he lived in great ſolitude, even in *Paris* it ſelf, for more than twenty years; affecting to have his Spirit free from all *trouble*, *inquietude*, vanitie, and *complaiſance*; thereby to obtain the more leiſure for the Studie of *Wiſdom*. Thus did his *Sanctitie* darken the luſtre of his *Science*; and his *Humilitie* draw a veil upon all his *Intellectual* and *Moral accompliſhments*; and, as 'tis ſaid, he labored as much not to ſeem eminent, as to be ſo in truth. Which *affected retirement* and *concelement* of his excellent qualities, made him to be eſteemed by ſome, as *Melancholick* and *Moroſe*: but this imputation was ſufficiently removed by his Impriſonment;

prisonment; which rendred him mo
famous and serviceable, in that all so
of persons had recourse to him for a
vice. He had indeed, as they say, a ma
vellous *fecunditie* of Spirit, joined with
natural eloquence, and *noblenes* of *speec*
which rendred him very *useful*; he b
ing capable, without long meditatio
to expres the highest *Truths*, and re
der them *familiar* and *easie*. He was v
ry skilful in comforting, and establishi
troubled Consciences; directing them
the blood of Christ, and his Grac
which *Jansenius* also was wont to do.

S. *Cyran* usually founded his advice o
the *Scriptures*, which he ever commend
as the best *Rule* and *Guide* for Christian
He would often, in his life time, discour
of the *Grandeurs of God*; of the *N*
thingnesses of the world, and of the *d*
ties of Christianitie. His *sage instruc*
ons were generally reputed by the *Devo*
Catholicks, as *Evangelick and Apostolic*
Counsels. Neither did he propose a *Pl*
tonick Idea of Soverein perfection, which
might be better admired than imitated
but he gave *counsels*, *general* and *particu*
lar, most easie and familiar for execut

on, by the Grace of God; of which he was a great *Admirer*; acknowledging ſtill, *that without Efficacious and Soverein Grace, we could do nothing.*

He preſcribed the moſt excellent *method* for bearing afflictions, not with a *Philoſophick Generoſitie*, but with a *Chriſtian Conſtance*, which he himſelf alſo practiſed, in an eminent degree, for the ſpace of five years, whileſt he was in Priſon, *au Bois de Vincennes*, near *Paris*; whence moſt of his Letters extant were written, which ſeem very warme, and ſparkling with that *Divine fire* which burned in his heart. In theſe his Letters he gives us many *ſublime* and *choice inſtructions*; yet ſuch as are moſt *familiar* and *practicable*. He exhorts much to *ſelf emptines*, *ſpiritual povertie*, *humilitie*, *faith* in *Chriſt*, and more eſpecially to *love God more than our ſelves*, *and our neighbors as much as our ſelves*; which, according to his Maſter *Auſtin*, conteins the *Morals*, *Logick*, *Phyſicks*, and *Politicks* of true Chriſtian Wiſdom. He is very much in ſhewing the *uſefulnes* of *afflictions*; aſſerting, that *it is the greateſt temtation to have no temtations.* He alſo

alſo acquaints us with the Art and Ski
of bearing Chriſts Croſſe, wherein h
himſelf ſeems to have been familiarl
and feelingly verſed, eſpecially for th
time of his Impriſonment, which wa
very ſevere and ſtrict; beſides many
and very great infirmities of bodie, un-
der which he labored; yet with a ve-
ry great *vigor* and *vivacitie* of *Spirit*;
which his *Diſcourſes*, *Letters* and *Acti-
ons* ſufficiently teſtified. During this
time of his impriſonment, notwithſtand-
ing the ſtrictnes of his Guard, he was
poſſeſſed with a great *calmnes* and *tran-
quilitie* of Spirit, without fear or
trouble.

§. 5. *Janſenius's* proper ſentiments.

Touching the *proper ſentiments* of *Janſenius*, and *S. Cyran*, and their mutual combination; we have a pretty true, though *invective*, account given us by the *Jeſuit Gautriche*, *Hiſtoire Sainte* (*pag.* 325. *edit.* 1661.) 'In our Age, (ſaies he) 'which is the ſeventeenth, *Janſenius* 'Biſhop of *Ipres*, incited by *Du Verger* 'Abbot of *S. Cyran*, as the Letters which 'they have reciprocally written teſtifie, 'has brought to light the errors of *Go-*

'*deſcalcus*,

'*deſcalcus*, founded upon ſome paſſages of
'S. *Auſtin*, taken in the ſenſe, and after
'the faſhion of *Calvin*. For after having
'ſuppoſed a terrible ſort of Predeſtinati-
'on in God, by the which he chooſeth
'ſome of thoſe whom he ſees envelop-
'ped in Original Sin, to ſave them;
'entirely abandonning the others unto
'eternal damnation, he teacheth conſe-
'quently that Jeſus Chriſt has not died
'for theſe latter, nor merited any Grace
'ſufficient for to ſave them; and that
'therefore it is impoſſible, in this caſe,
'for them to obſerve the Chriſtian Law,
'to the obſervance whereof they are not-
'withſtanding obliged: and farther, that
'they cannot, ſaies he, reſiſt the *move-*
'*ments* of *concupiſcence*; which hurries
'them into ſin; and that they ſin ne-
'ceſſarily; nevertheles he teacheth,
'againſt all ſort of common ſenſe, and
'againſt the holy Scripture, that they
'ceaſe not herein to have the Libertie re-
'quired to *merit* or *demerit*; and that
'the Predeſtinated ceaſe not to be like-
'wiſe free in the actions of Grace, albeit
'they cannot reſiſt, when they are pre-
'vented therein, *&c.* Thus *Gautruche*.

Wherein we have much truth, thoug
mixed with much ſiniſter interpretati
on. We have the whole of *Janſenius*
Doctrine, for which he was condemned
reduced by his Adverſaries to theſe fiv
Propoſitions, compoſed by *M. Cornet*
as *Denis Raimond* affirmes.

1. *Some Precepts of God are impoſſibl*
for perſons juſt, willing, and endeavoring
according to the preſent ſtrength they have
to performe; and there is wanting to them
Grace, by which they may be made poſ
ſible.

2. *Interior Grace in the ſtate of lapſed*
nature is never reſiſted.

3. *To merit and demerit, in the ſtate of*
lapſed Nature, there is not required in man
a Libertie from Neceſſitie; but a liberti
from coaction ſufficeth.

4. *The Semipelagians admitted a neceſſi*
tie of preventing, interior Grace to all acts,
even to the beginning of faith; but in thi
they were heretical, that they made thi
Grace ſuch, as that the human will migh
reſiſt or obey it.

5. *It is Semipelagian to affirme, that*
Chriſt died, and poured out his blood uni-
verſally for all men.

Theſe

§. 6. The condemnation of *Janſenius*.

These *Janſenian Propoſitions* were ſent, by the *Jeſuits*, together with an Epiſtle to the Pope, with deſires, that the whole might be determined by his *Apoſtolick Authoritie*. The Heads of the *Janſeniſts* had recourſe alſo to *Rome*, and after long conteſts, the Jeſuits obtained, *May* 31. 1653. a Bull from the Pope, whereby theſe five Propoſitions, conteining as they pretend, the ſubſtance of *Janſenius's Errors*, were condemned, as *raſh*, *impious*, and *blaſphemous*. This Decree was received by the *Prelats of France*, with the Kings approbation, *July* 15th of the ſame year. The *Janſeniſts* finding themſelves oppreſſed by calumnies and ſiniſter dealings, durſt not openly oppoſe the Popes Bull, only they contend that the five Propoſitions were not condemned in that ſenſe in which *Janſenius* aſſerted them. Whereupon their Adverſaries the *Moliniſts* (ſo ſtiled from *Molina* their Head) procured a Declaration from the Biſhops of *France*, *that the ſaid five Propoſitions were taken out of* Janſenius's Auguſtinus, *and condemned in his ſenſe*. Which Judgement

of theſe Biſhops was confirmed by *Innocent*, *an.* 1654. as alſo by a new Bull of *Alexander* the 7th, As *Horat. Turſillinus* the Jeſuit, in his *Epiſt. hiſt.* on the year 1653.

§. 7. The more full relation of the *Janſeniſts* condemnation, *&c.*

But we have a more *faithful* and *full* relation, of theſe tranſactions 'twixt the *Moliniſts* and *Janſeniſts* at *Rome*, by *M. de Saint Amour*, in his *Journal*: where he ſheweth how this conteſt began firſt amongſt the *Sorbonne* Doctors about the year 1646. and continued very *warme* and *violent* in the ſeveral Aſſemblies of the Facultie, from that time unto the year 1650. eſpecially *an.* 1649.

Why the Jeſuits were ſo much offended at *Janſenius*, &c. St. *Amour fol.* 93.

We find a good account of the *Reaſons* and *Motives*, which induced the *Jeſuits* to condemne *Janſenius's Auguſtinus*, in the Confeſſion of M. *Albizzi* (the Jeſuits Patron) unto St. *Amour*, in theſe words: 'He told me (ſaith S. *Amour*) that the 'Jeſuits held themſelves greatly offended 'by *Janſenius S. Auguſtinus*, eſpecially by 'the *third Book*, which I ſhould find was 'nothing but a continued detraction 'againſt *Vaſquez*, *Suarez*, *Gregorius a Va-* 'lentia, *Bellarmine*, *&c.* He added, that 'that Biſhop was full of venom againſt 'thoſe

'thoſe *Fathers*, and the whole ſocietie; 'that he broke out into *unimaginable ex-* 'orbitances againſt them; that this great- 'ly provoked them againſt his Book, and 'obliged them to ſolicite *Urban* VIII. 'for the prohibition which he made of 'it; that had not he firſt aſſaulted them, 'perhaps they would not have thought 'fit ſo to do; but after he ſet upon and 'outraged them as he did, it is no won- 'der that they have endeavored to be 'revenged on him. He continued to 'exaggerate to me the exorbitances of 'that Author, who not only fell foul 'upon the Societie, but even broke forth 'againſt Popes; as among other places 'of his Book, that ſhews it, where he 'ſaith: *Hæreo fateor*, &c.

In the year 1650. the *Jeſuits* or *Moliniſts* recommended their cauſe to the Pope, by a Letter thus: ---- 'Its ten years 'ſince that *France* has been diſturbed by '*Janſenius's Poſthumous Book* and *Doctrine*. 'Such movings ought to be allayed by 'the Autoritie of the *Council of Trent*; alſo 'by the Bull of *Urban* 8th, & the Decrees 'of *Pius* 5th, and *Gregorie* 13th, againſt '*Baius*. And thou haſt vindicated the

'truth and vigor of this Bull, by a new
'*Diplome*. But, becauſe no one Propoſi
'tion apart has been cenſured, there i
'yet left place for the Cavils of ſome
'which we hope may be wholly inter
'cluded, if your *Holines* ſhall clear
'and peremtorily define, what we a
'to believe herein, *&c.* This Letter th
Moliniſts endeavored to get ſubſcribe
in the Aſſemblie of the Clergie; bu
perceiving this deſign unfeaſible; the
propoſe it only to ſome particular B
ſhops inclined to their faction *. Th
Janſeniſts being perſuaded, that it woul
be advantageous for them to ſend t
Rome, imployed *M. de S. Amour*, wit
others for the management of their A
fairs. Many of the *French Prelats* affe
ctionately inclined to the *Janſeniſts*, an
therefore deſired firſt a Conference wit
the Popes *Nuncio*, wherein they teſtifie
their diſlike of the ſaid Letter: Shew
ing, 'That the quality of Biſhops im
'powred them to judge of Controver
'ſies ariſing within their own Dioceſes
'that this power was ſignally infringe
'by this Letter. They told him furthe
'of the danger there was in judging
'thi

*This Letter was ſubſcribed at firſt by 72. Biſhops only, but afterwards the number amounted unto 83.

'this matter, without having firſt exa-
'min'd the parties; and above all, what ne-
'ceſſitie there was, that before any thing
'be done, the propoſitions in Queſtion
'ſhould be diſcuſſed and ſcanned, ac-
'cording to the places from whence
'they were produced, &c. But theſe
Prelats being not perfectly ſatisfied with
this *oral Declaration* to the Popes *Nuncio*,
they repete the ſame to the Pope himſelf,
by a letter from *Paris June* 15. 1651. thus:
Moſt Holy Father, we have underſtood
'that ſome of our Brethren, Biſhops of
'*France*, have written to your Holines tou-
'ching an affair of very great importance,
'which laſt year raiſed great diſturbance,
'without any benefit, in the *Theologick*
'*Facultie* of *Paris*: nor could the iſſue be
'otherwiſe; for being contrived purpoſe-
'ly in ambiguous termes, they could pro-
'duce nothing of themſelves, but diſ-
'putes, full of animoſities, about the
'the various ſenſes put upon them.
'Wherefore our Brethren muſt give us
'leave to declare, that we cannot approve
'of their Deſign in this matter. For, be-
'ſides the Queſtions about *Divine Grace*,
'and *Predeſtination* are full of difficulties,

S. *Amour jour.* fol. 67.

'and not ordinarially handled without
'violent conteſts; there are other very
'conſiderable reaſons, which give us
'ground to conceive, that this preſent
'time, is not fit, for the terminating of
'ſo important a difference; unles your
'Holines will pleaſe, in order to paſſing
'ſolemn judgement upon it (which ſeems
'not to be their intention) to proceed
'therein, according to the forme practi-
'ſed by our foreſathers, to reſume the
'affair from its original, and to examine it
'wholly and entirely, to that end ſum-
'moning and hearing the reaſons of either
'ſide. For otherwiſe the condemned
'partie, may with juſtice complain of
'having become ſo by the calumnie and
'Artifices of their Adverſaries, &c.

S. *Amour.* fol. 76.

* The Subſtance of this letter (as St. *Amour* gives it us) was, 'That the
'Divines be firſt heard, for the diſtinguiſhing the ſeveral ſenſes of the propoſitions; that ſo the cenſure may fall only
'upon that which is bad, and which all
'the world acknowledgeth ſuch; but the
'catholick ſenſe may be ſafe, and exempted from the cenſures; that ſo both
'ſides having been heard, each may receive

'ceive his Holines's judgement with 'reſpect, and without ſtir, and without 'having cauſe to complain, of not having 'been heard; and to make new Remon- 'ſtrances, which would renew the Quar- 'rel. The ſame St. *Amour* addes, that 'the 5. propoſitions were contrived in '*obſcure ambiguous* and *equivocal* words, 'ſo as to be capable of ſeveral very con- 'trary ſenſes, according to the different 'interpretations that may be put upon 'them. That ſome of thoſe ſenſes are 'evidently heretical; others moſt cer- 'tainly *Catholick*, and containing the 'chief Truths of faith and Chriſtian Reli- 'gion. That the Authors of thoſe pro- 'poſitions framed them in this manner, 'that ſo, under pretext of thoſe bad 'ſenſes, they might get a down right ab- 'ſolute condemnation of them, and apply 'the ſame afterwards to the *Catholick* '*ſenſes* and *Orthodoxe truths*, which they 'include. That M. *Cornet* was the 'man that firſt broacht them, propoſing 'them to the *Facultie*, almoſt two years 'ago, to get them cenſured; but a great 'number of Doctors preſently under- 'ſtanding the *artifice*, and diſcovering 'the dangerous conſequences thereof, both

'to

'to the publick, by ſome books publ
'againſt that attempt, and to the Cour
'Parliament, by two petitions wh
'they were conſtrained to preſent
'ſtopping its courſe; it incur
'the indignation of all ſincere a
'equitable perſons, that heard of
'and was repreſſed by an Arreſt of t
'Court, which prohibited M. *Corn*
'and all others to purſue it; whereſo
'the buſines having failed in the faculti
'and being not thought fit to be ſet
'foot in the Aſſemblie of the Clergi
'for fear of the ſame ſucceſſe, they reſo
'ved to venture it to the Holy See, &c.

§. 8. S. *Amour.* fol. 55.

Saint *Amour* being *Agitator* the *Janſeniſts* Affairs at *Rome* he w ordered, by letter from *Paris* 3 *Mar* 1651, 'Inceſſantly to inculcate to tho 'at *Rome*, that the Queſtion was ſole 'about *effectual Grace*, and ſufficien '*Grace* ſubject to *free will*; and tha 'neither *Janſenius*, nor his followers fur 'ther held the ſaid propoſitions, than a 'they were reduced to the point of *effe* '*ctual Grace*. And accordingly he di ſo; and after ſeveral conferences he give us this obſervation. 'I obſerved (ſaith he

he) about this time, that one of the capital cauſes why the name and opinions of *Janſenius* were ſo odious to the *Romans*, was this, namely that place of his Book, where objecting to himſelf againſt S. *Auſtins* doctrine, the Buls of *Pius* the fifth and *Gregorie* the thirteenth, he anſwers, *that truely he is ſurprized at thoſe* 'Buls : *Hæreo fateor*,' &c. This doubt and 'ſeeming combat hath given great ad-'vantages to the *Jeſuites* againſt him *&c.*

Janſenius's oppoſing *Auſtin* to the Popes Buls made him odious to the *Romans*. * as if he oppoſed the Autoritie of S. *Auſtin* to theſe Popes. *S. Amour.* fol. 119.

Octob. 17. 1651. S. *Amour* had Audience of the Pope; wherein he inſiſted much on the former deſires of the Biſhops, to have the 5. propoſitions, preſented to the Pope under equivocal *termes*, diſtinguiſhed and cleared, that ſo the condemnation, which followed, might be clear and diſtinct, &c. But the *Pope* told him, that after *Clement* the eighth, had cauſed this matter to be debated, in his preſence for a long time, by the moſt excellent men; yet he could not decide any thing therein, but was fain to impoſe a perpetual ſilence. Wherefore it behoved to acquieſce in that order, and live in peace, *&c.*

§. 9. The *Janſeniſts* deputies at *Rome* and their agitations.

Decemb. 5. 1651. there arrived at *Rome*, the Deputies of the *Janſeniſts*, namely

namely M. *Brouſſe*; M. *de Lalane* aided, M. *Angran*, who together with S. *mour*, were to agitate their *Affairs*; order whereto, they make ſeveral *vi* and *conferences* with *Cardinals*, & The firſt Audience they had of Pope was *Jan.* 21. *An.* 1652. (Ne Stile) at the end whereof they deliver to him their firſt memorial, pronounc by M. *Brouſſe*, wherein he inſiſt moſtly on the neceſſitie of diſcuſſing an clearing the ſaid 5. propoſitions, there to diſcover *Auſtins* true ſenſe and judg ment thereof, &c. The Subſtance of th *Popes* anſwer, was little different from that he gave Saint *Amour* alone. He told them, that 'he would not have 'them make mention of *Janſenius*; be- 'cauſe that after his book had been exa- 'mined and compared with the doctrine 'of S. *Auſtin*, they, who had been imploy- 'ed therein by *Urban* the eighth found, 'that *Janſenius* held propoſitions very 'different from St. *Auſtins Sentiments*, &c.

And becauſe his Holines ſpake of what paſſed under *Clement* 8. as if after his time nothing had been done in this affair; and that the thing remained unde-

cided,

ded, M. *Brouſſe* prayed his Holines to
rmit him to revive in his memorie,
at point of hiſtorie; and he told him,
hat after the death of *Clement* 8.
when the Choice of his ſucceſſor was
in agitation, it was determined in the
Conclave, before they preceded to Ele-
ction, that he who ſhould be choſen,
ſhould finiſh what *Clement* had be-
gun, touching the matter *de Auxiliis*.
That therefore *Paul V.* (who ſucce-
ded *Leo* XI. Whoſe papacie laſted but a
few daies) immediately after his pro-
motion to S. *Peters* Chair, reaſſembled
thoſe Congregations; that the matters
having been examined anew, at the
inſtance of the *Jeſuits*, for defence of
their *Molina*; who, they ſaid, was ill un-
derſtood, and ill defended to the Congre-
gations under *Clement*, the matter was
at length ſo terminated, after many
Congregations, that 50 propoſitions of
Molina were condemned; that the
Bull was prepared and ready to thunder
forth; but that which hindred it was
the quarrel of *Venice*; from whence the
Jeſuits being driven, prayed his Holines
not to publiſh that Bull, which would
quite

'quite overwhelme them; promisi
'him (what they have not kept)
'renounce *Molina*, and no longer tea
'those evil *Maximes*, &c. St. *Amour* adde
'That in the like case *Clement* 8. i
'ployed the whole year 1597, in assem
'bling the *Consultors*, whom he cho
'for his Congregation. That the first tim
'they were seen together, was the 2d d
'of 1598. That that year, and the fo
'following, all passed without the Pop
'being present in those *Congregation*
'That the first time their Congregation
'were held in his presence, was *Marc*
'20. 1603. That to know how thing
'went during these 5 years, he caus
'what passed among the *Consultors* t
'be reported to himself from time t
'time, by persons sure and faithful. Thu
'St. *Amour Journal.* fol. 146.

Being discoursing of the *Congregation*
de Auxiliis, under *Clement* 8. I shal
adde a storie, which S. *Amour* (fol. 115.)
saies, he had from a learned *Dominican*,
who told him, 'that *Clement* 8. was a
'first very ill bent against the *doctrine*
'*Grace*, by reason of many complaints
'made to him, by the *Jesuits* against the

Do

Dominicans, but being aſſured by the *General* of the *Dominicans* (whom he greatly eſteemed) that it was not an intereſt of the Scholes that was in queſtion, but the *cauſe* of *Faith* that is concerned; and that the opinion, which the *Jeſuits* introduce into the Church, is a depriving God of his *Crown*; ſo that 'tis no longer he that gives us Paradiſe; he is no longer maſter of his Gifts and Graces, &c. This diſcourſe, and the reſt which the General added to it, ſo affected *Clement* 8. that he was deſirous to learne more particularities about this matter, and from that time forward *Clement* 8. received many little *memoires* from this *General*, which ſerved him to informe himſelf therein. At length when this General had given *Clement* 8. the firſt *tinctures* of this matter, the Pope liked well his requeſt, namely that he might preſent unto him, ſome other Divines of his own order, with whom he might confer as agreably as with him about theſe matters, &c.

The *Moliniſts* ſend alſo M. *Hallier*, *Legault*, and *Joyſell*, Doctors of the Facultie,

culties, as Deputies to *Rome*, to ſue for Cenſure of the five Propoſitions, things already condemned, and witho admitting any *Examen* or *Congregation* Which were things mainly inſiſted up on by the *Janſeniſts*.

§. 10. Other Memorials preſented by the Agents of the *Janſeniſts* to the Pope.

July 11. 1652. the *Agents* for th *Janſeniſts* had a Declaration from *Cardi nal Roma*, that the Pope had erected th Congregation they demanded, for th hearing and determining their *affairs*. Bu their Adverſaries, the *Moliniſts*, indea vored what they could, to hinder an open hearing, in the preſence of either ſide. In the beginning of *November*, *Lalane*, St. *Amour*, and *Angran*, Solicitors for the *Janſeniſts*, compoſe certain *Memorials*, which they preſent to the Pope with this Preface. 'Moſt Holy Father, your 'Holines having eſtabliſht the Congre- 'gation for examination of the Grand 'Queſtions concerning Grace, we thought 'fit, before all things, to compoſe two 'Writings, which we preſent to your 'Holines; one whereof contains what 'hath paſſed in the affair under debate, 'and the other concerneth St. *Auſtins*

'Au-

‹ Autoritie---- Soon after St. *Auſtin's*
‹ death, ſome Prieſts of *France* found fault
‹ with his writings, and troubled the
‹ Peace of the Church, by indiſcreet
‹ Queſtions; whereupon *Proſper* and *Hi-*
‹ *larie* had recourſe unto *Celeſtin*---Who
‹ ordained that the *Autoritie* and *Do-*
‹ *ctrine* of *Auſtin*, ſhould remain invio-
‹ lable. *Molina* having had the boldnes
‹ in *Spain*, to renew theſe ancient com-
‹ plaints made of the Prieſts of *France*,
‹ and once again to make head againſt
‹ the ſame St. *Auſtin*, and this new Do-
‹ ctrine being accuſed to the *Holy See*, in
‹ which *Clement* 8. preſided at that time,
‹ this holy Pope would not have the
‹ cauſe examined before him, till he had
‹ firſt ordained, that the *Autoritie* of
‹ S. *Auſtin* ſhould be approved---The like
‹ did Pope *Paul* 5th afterwards. Yet
‹ there are found at this day New *Cen-*
‹ *ſors* amongſt the Prieſts of *France*, who
‹ to defend *Molina's* Doctrine, have had
‹ the *Preſumption* to riſe anew againſt
‹ St. *Auſtin*, by Queſtions they borrow
‹ from the Schole of thoſe Authors al-
‹ ready condemned, and who call in doubt
‹ the Principal Articles of *Chriſtian*

'*Grace*. 'Tis for this cauſe that w
'are come to your Holines in the nam
'of ſome of the moſt illuſtrious Biſhop
'of *France*----We have complained o
'the Propoſitions which have been in
'vented to prepare *Ambuſhes* for the *Do*
'*ctrine* of St. *Auſtin*. And to the en
'they may be examined, and this whol
'affair fully and perfectly cleared; w
'have ſued to your *Holines* for the ere
'ction of a Congregation, in which both
'ſides might be heard *viva voce*, an
'by writing. Your *Holines* hath ac
'cordingly eſtabliſht it: and to th
'the end your *Holines* might have th
'goodnes to practiſe, from the entrance
'of this conteſt, the ſame that *Pope Ce*
'*leſtin* did heretofore, and *Clement* 8th
'ſince, in occaſions perfectly like to this,
'for the defence of S. *Auſtins Doctrine* and
'*Autoritie*, and to ſupport with a new
'recommendation; we have conceived,
'that before all things we ought to
'ſummon our Adverſaries to ac
'knowledge the *Autoritie* and *Doctrine* of
'that Saint, not only with unprofitable
'and ineffectual words, or deceitful Elo
'giums and Praiſes, full of diſguiſement

'and

and fiction, but by ſolid and expres approbations----We know that there is no practice, or endeavor omitted by our Adverſaries, to hinder the effect of ſo juſt and neceſſary a Demand; we know that there is nothing in the world, which they fear ſo much, as to be conſtrained to ſubſcribe, as they ought, to the autoritie of St. *Auſtin*, or to ſee your Holines, treading in the ſteps of *Celeſtin* 1. and *Clement* 8. confirme it anew, and repres the temeritie of theſe *Cenſors*---Your *Holines* will hear with wonder, that after having openly attaqued S. *Auſtin's* Doctrine, with their utmoſt ſtrength, both by themſelves, and by the help of the *Jeſuits*, whoſe defenders and confederates they are, they now openly proclaim their ſubmiſſion to it. They will have the boldnes to profeſſe themſelves publique *Panegyriſts*, and defenders of that Father, even in the preſence of your *Holines*. But their doing thus, will be only to palliate the contemt they have of him, with feined reſpect, and to free themſelves from blame; it will be only to avoid the puniſhment of their inſo-

'lence wherewith they outrage him,
'will be only to hide the averſion whi
'they have for his *Doctrine*, under t
'commendation which they give un
'his perſon; it will be only to dimini
'the care, which is to be had in theſe Co
'troverſies, in examining which are t
'true ſentiments of that holy *Father*
'and to make it believed, that it
'not concerned in the Propoſitions; ſin
'themſelves who impugne them pr
'ſeſs to follow the Doctrine of th
'Father, and ſo reverence his autoriti
'to the end that having avoided the co
'demnation of their temeritie by ſuc
'feined Elogiums of S. *Auſtin*, and g
'off, without being obliged to ſubſcri
'to any thing, they may, with the
'Partiſans, thence forward reject h
'autoritie with more boldnes than eve
'and baniſh his Doctrine from the
'Scholes as Calviniſtick: eſpecially i
'caſe your *Holines* ſhould condemne th
'Propoſitions: becauſe they will n
'fail afterwards, to make the cenſur
'fall upon S. *Auſtin*, and that not with
'out ground. Theſe are the deſigns
'our adverſaries---which if they ſhoul

'tak

take place, it would be an expoſing the *principal inheritance*, which the holy See poſſeſſeth, to pillage, as no doubt it would come to paſſe by the contemt of S. *Auſtins Autoritie* and *Doctrine*; it would be a nullifying the autoritie of all the Fathers, ---it would imply, that the Church had unjuſtly condemned the enemies of *Grace*; it would give occaſion to believe, that the holy *Council of Trent* favored the *Pelagian Hereticks*, and gave new forces to the *Calviniſts*. This Epiſtle was ſubſcribed thus:

Noel de La Lane,
Louis de St. Amour,
Louis Angran.

The Pope would not receive theſe *Janſeniſts Writings, &c.*

§. 11. The Popes Confeſſion in behalf of the *Janſeniſts.*

July 1652. St. *Amour* (as he repo *fol.* 211.) received a viſit from Archbiſhop who told him, that he h conferred with the *Pope* that morni about their Affairs. That his *Holi* himſelf gave occaſion to the *Diſcour* and told him, 'That he ſtill remembr 'the time, when the *Congregations* 'of *Auxiliis* were held under *Clement* 'and *Paul* 5. that he knew all t 'world was then for the *Dominica* 'againſt the *Jeſuits*; that for a lo 'while together, the publication of t 'Bull, whereby the *Jeſuits* were co 'demned, was daily expected; that n 'vertheles it was not publiſht, thoug 'they well deſerved it. But it was co 'ceived, that the Holy See acted pr 'dently, in not publiſhing their co 'demnation; becauſe, though the ſai 'Definition, would have appeared wit 'the general ſatisfaction of all intelli 'gent perſons, yet thoſe matters ſur 'paſſed the reach of the *unlearned*, an 'the *generalitie of the faithful.* That more 'over the *Pope* ſaid, that he knew th 'Jeſuits Sentiments were not good; an

tha

'that if he condemned them, there were 'no perſons of *Learning* and *Abilitie* 'throughout *Europe*, but would be ſa-'tisfied and well pleaſed therewith; but 'that theſe Truths were ſo far above 'the ordinary capacitie of man, and 'the weak being much more numerous 'than the ſtrong, more would be ſcan-'dalized, than edified with ſuch con-'demnation, *&c.*

The more to elucidate the *Intrigues* of the *Moliniſts*, and to diſcover what ſuſpicions there were amongſt the wiſer *Janſeniſts*, of gaining little advantage to their cauſe, by applications to *Rome*, I ſhall give the mention of ſome memorable paſſages, written in an elegant Letter, by a Doctor of the *Sorbon*, to St. *Amour*, dated *June* 16. 1652. "Sir 'I received, together, the two large 'Letters you writ me, full of teſtimo-'nies, of the confidence and friendſhip, 'wherewith you are pleaſed to honor 'me. If I durſt, I ſhould find fault with 'your going too far therein: for I can 'make no other conſtruction of your 'too favorable judgement of me, than 'that it proceeds from a ſingular *Affe-*

St. *Amour Journal fol.* 205. A Letter from a Doctor of the *Sorbon*, touching the little advantage the *Janſeniſts* might expect from *Rome*.

'*tion*, which gives you an *opinion* of me
'far above what I acknowledge in my
'ſelf. I have alwayes written unto you
'in *ſinceritie*; and freely ſignified unto
'you my *thoughts* and *ſentiments* con-
'cerning your *journey* to *Rome*, about
'the *Affairs* which you manage there,
'and concerning the *propoſals*, which
'you have made to me. And becauſe I
'ſee things not altered, or at leaſt varied
'only in appearance, and ſome circum-
'ſtances, I cannot change my *judgement*
'or *diſpoſition*. 'Tis true, what you tell
'me, that *Reſidence* at *Rome* is dange-
'rous, in regard of the *corruption of the*
'*mind*, which oftentimes carries its poy-
'ſon into the bottom of the *heart*, with-
'out being taken notice of, inſenſibly
'corrupting *Faith* and *Reaſon* it ſelf, by
'human *prudence*, and a manner of life
'and deportment altogether *Political*,
'which people contract there, unles they
'be prevented, by Gods ſpecial *protecti-*
'*on* and *favor*. And to tell you the *truth*,
'though I am much averſe from that
'*vice*, which paſſes for *virtue* in the
'world, yet I account not my ſelf ſo
'ſtrong, but that I think fit to avoid
'even

'even the occaſions of it. Neverthe-
'les 'tis not this alone, which keeps
'me from coming to you, and taking
'upon me that part, which you would
'aſſign me, in the Affairs, wherein you
'are engaged. If I conceived I could be
'as ſerviceable therein as you appre-
'hend, and could it reaſonably be hoped,
'matters would be ſo carried, and have
'ſuch *Effects* and *Iſſues* as you aim at, ſo-
'litude ſhould no longer detain me, nor
'the danger of the waies, and *Reſidence*
'at *Rome*, keep me from offering my
'ſelf to God, to do him ſervice, and
'ſecond you in that, which you indea-
'vor to performe to him. But I am
'ſo ſtrongly perſuaded of the contrary,
'both by potent conſideration taken
'from *human Prudence*, as well as from
'*Reaſons Divine*, and founded upon the
'preſent *poſture* of things, that all the
'*Remonſtrances* in your Letter, have not
'moved me; although otherwiſe I may
'ſay (I think) without flatterie, that
'I am ſo devoted to ſatisfie my friends,
'as far as my ability reacheth, that I
'can ſcarce deny any thing unto them,
'without doing violence to my ſelf;
'eſpecially in things wherein the ſervice

'of

'of God is concerned---No Sir, I ca
'not believe, that ever there will be
'*regular* and *free Conference*, about th
'matters in conteſt at this day: an
'ſhould there be one appointed, an
'perſons found capable of debating th
'queſtions on either ſide, and *Judge*
'intelligent enough of the Truth, an
'ſufficiently *impartial* to determine them
(which is very difficult, not to ſay moral-
'ly impoſſible) I could not promiſe to
'my ſelf, the ſucces, you aim at, and
'ſeem to hold for certain. All that
'could be hoped, ſo far as I ſee, from
'ſuch a conference, and moſt upright
'Judges, is, that things would remain as
'they are. Should the *Arbitrators*
'be diſpoſed to do ſome thing more,
'and to pronounce in favor of *Truth*;
'they who have been inveigled into
'the contrary part, the *Temporal Powers*
'ingaged with them, and the *Spiritual*
'would quite ſtop the paſſing of ſuch
'judgement, thereby to avoid offending
'many of the world; and, under pre-
'tence of eſchewing *diviſion*, leave things
'as they are. If you judge my *conje-*
'*ctures*, and the *conſequences* I draw from
'them diſagreeing from your own
'thoughts

'thoughts, yet I am confident you can-
'not but ſay, that the *ſuppoſitions*
'which I make, and from whence I
'draw theſe *conſequences*, are very *fa-*
'*vorable*. For leaving you to find per-
'ſons capable to *propoſe*, and *maintain*
'the *Truth* befittingly in a *regular con-*
'*ference*, I think you will not be back-
'ward to confeſs, that there is not the
'leaſt likelihood of finding *Iudges* ſuffi-
'ciently *intelligent*, in theſe matters; ſuf-
'ficiently well affected to *truth*, and ſuffi-
'ciently armed, againſt all ſorts of *Inte-*
'*reſts*, to *pronounce* in its *favor*, when
'they have diſcovered it. And if there
'were truly ſuch, undoutedly one of
'the *Parties* would except againſt them,
'or *elude* and *prevent* their judgement.
'Theſe matters have been *agitated*, *exa-*
'*min'd* and *determin'd* alſo, in abun-
'dance of the moſt important *queſtions*
'and *difficulties*, by the Autoritie of
'two great Popes, very *learned*, and of
'*upright Intentions*: and you know
'what have been the Iſſue of thoſe con-
'ferences, which laſted many years. You
'are far from ſeeing your *Affairs* in ſo
'fair a way; and if you promiſe your
ſelf

'ſelf a better iſſue thereof, I attribute it
'to your *Zele*, and the *Affections* you have
'for the *cauſe* you manage; which makes
'you build too much, and ground the
'hopes of your juſtly deſired ſucces,
'upon the good reception that hath
'been ſhewn you, and the fair words
'which have been given you. You will
'permit me to mind you, that that coin
'is very current in the world, and more
'in the place where you are, than in
'any other: tis that wherewith all pay-
'ment is ordinarily made; and many
'times where there is leaſt *Will* and
'*Power* to give, the promiſes are largeſt.
——All the *propoſals* of *Accommodati-*
'*on* made you, touching the Biſhop of
'*Ipres Book*, ſeem to be as *ſuſpicious*, as
'the promiſes that are given you, and
'are of much more *dangerous conſequence*.
'You know, Sir, by experience, in ſome
'*general* and *particular Aſſemblies* of the
'*Facultie*, in which you were preſent,
'how all people eaſily hearkned unto
'ſuch *Accommodations*; how it is eaſie to
'be inveigled to remit ſome thing of the
'*Intereſt* of *Truth*, in ſuch caſes, either
'by *ſurprize*, or by *weaknes*, covered
with

'with the pretext of peace; and how 'ſuch *Accommodations* and *Modifications* 'are prejudicial to the *Truth*. Theſe 'are wounds which prove afterward 'irremediable; becauſe they are made 'by ſuch, as profeſſe to defend it; and 'in this they injure it, more than they, 'who openly impugne it, and are its 'greateſt enemies. I confeſſe to you, I 'could never read without pitie (and I 'ſpeak it too without any indignation) 'the *Objections* and *Propoſals* made to 'you, about the Biſhop of *Ipres* Book, 'and the Bull: and that which moſt 'amazes me, is, that they which made 'theſe *Objections* and *Propoſals*, paſſe for 'perſons very *intelligent*, and well affe-'cted towards the *Truths of Grace*. For 'to replie, that *M. d' Ipre*, intending to 'juſtifie ſome propoſitions of S. *Auſtins*, 'found among thoſe of *Baius*, which 'have been condemned, and deſirous 'to reconcile the *Autoritie* of the *Holy* 'See, and of the *Bull*, which ſeems to 'condemne them, ſaith *Hæreo*; 'tis but 'to quarrel with that great *Lover* and 'Defender of S. *Auſtin*; and to indict 'him for a word, and for a word very

'well

'well ſpoken, and which ſhews his grea
'*moderation*, amidſt his great *know*
'*ledge*, and *zele* for the *Truth*. How fre
'quently doth S. *Auſtin* uſe the ſame
'manner of ſpeech, when he meets with
'ſome *difficultie*. Other particulars
'wherewith he is charged, flow from
'the ſame fountain, and are no leſſe *un*
'*juſt* than *groundles*. If he hath written
'of the *matters of Grace*, ſince a prohi
'bition of the *Holy See*, he is not the
'only man that has done ſo; but 'tis
'he alone that hath written in that
'manner that he hath done, having on
'ly reported the *ſentiments* of S. *Auſtin*,
'whom the Church owneth, not only as
'one of its *pillars*, but as its *Maſter* and
'*Teacher*, particularly in the *matters of*
'*Grace*: and he writ his *Book* being a
'*Prelat* and *Paſtor* of the *Church*. Ne
'vertheles, by a moſt manifeſt injuſtice,
'endeavors are uſed to get his Book
'ſubjected to cenſure, and to acquit all
'others----You ſee, Sir, with what *li*
'*bertie* I write: 'tis an evidence of the
'ſinceritie of that *Affection* I bare you,
'and of the *confidence* I have in yours.
'Aſſure your ſelf, I do not forget you,

'in

in my Addreſſes to God; I repreſent to him your *Affairs* and *Neceſſities* as mine own, and beſeech him to make me, as I deſire to be, alwaies more and more yours; which I ſhall look upon as his mercie towards me, and the making me more to be his. I deſire you to beg the ſame, *&c.*

This *Apologetick Letter*, in the behalf of *Janſenius*, *againſt the Moliniſts*, I am apt to belief was written by Mr. *Arnauld* Doctor of the *Sorbon*, and then Head of the *Janſeniſts*.

Auguſt 1652. There were two *Conferences* held at *Paris*, in the preſence of ſome perſons of Qualitie, between M. *de Sainte Beure* and F. *l' Abbe* the *Jeſuit*, touching the Subject of a work publiſht by this Father, in reference to the *controverſie*, betwixt the *Janſeniſts* and *Moliniſts*. The Father (ſaith St. *Amour* fol 126.) received much confuſion therein, having been convinced of *foul dealing* or little *intelligence* of the points, whereupon they conferred. The Subſtance of this conference is given in a letter, which M. *de Sainte Beure* writes to M. St. *Amour*, from *Paris*, *Aug.* 2. 1652.

'thus:

thus : ‘ Sir The diſcourſe of
‘*Annat.* is the common diſcourſe of th
‘ *Societie.* Thoſe good Fathers publiſ
‘ here, as well as at *Rome*, *that the Po*
‘*is to pronounce with all ſpeed*; and whe
‘ they are told there is no *congregation* y
‘ſetled, in which the parties may be hear
‘ they anſwer, *that his Holines will n*
‘ *hear any parties*; and that their *Societ*
‘ *hath reſolved, not to enter into a conferenc*
‘*either at* Paris *or at* Rome, *touchi*
‘*the controverted doctrine.* This is what th
‘F. *L'Abbe* ſaid to me in the conferenc
‘I had with him--- wherein he propo
‘ſed to diſpute at large of *matters*
‘*doctrine*; whereunto I aſſented. H
‘propounded 5 points 1. *That M.d'Ip*
‘*was condemnable, as having written*
‘*gainſt the Council of Trent*, and *conſe*
‘*quently againſt S. Auſtin, That a ma*
‘*moved by Grace, is neceſſitated, as to hi*
‘*libertie.* Whereunto he was anſwered
‘*That ſuch a man was neceſſitated*, in ſenſu
‘compoſito, *but not* in ſenſu diviſo, and
‘told, that *M. d' Ipre ſaith no more*
‘*which is not condemnable, unles th*
‘*whole Schole of S.* Thomas *be condem*
‘*ned too.* After many Conteſtations th

Father

'Father was obliged to conſent with 'us. The *Second* was concerning *ſufficient Grace*; and it was proved to him, 'that *M. d' Ipre denied none but the Moliniſtick.* The *Third* was concerning 'the *neceſſitie of ſinning without Grace.* 'The *Fourth* concerned the *Commandments*: and I ſhewed him, that *the Doctrine maintained by us, as to this point,* 'was held by *all the* Thomiſts, *the Defenders of Congruous Grace, and the Church* 'in her prayers. The *Fifth* Queſtion was 'reduced to *final perſeverance*; wherein 'I proved, *that what the Father held,* 'was the *Doctrine of the* Pelagians, *&c.*

§. 12. *Auguſt.* 15. 1652.

Auguſt 15. 1652. the *Delegats* for the *Janſeniſts* received an extraordinary ſummons, from *Cardinal Roma*, at the inſtigation of *M. Albizzi*, to provide, within a fortnight, the *Writings*, which they were to deliver unto the *Congregation.* The two firſt they got ready within the time, and ſubſcribed on *Auſtins* day. The firſt contained, what paſſed about the *five Propoſitions*, ſince *M. Cornet* propounded them to the *Faculty*, from *July* 1. 1649. till that time:

The *Janſeniſts* two firſt Papers prepared for the Congregation.

The Contents of the firſt Paper. *S. Amour Journal fol.* 219.

namely what was done in the Aſſemblies of the *Facultie July*, *Auguſt*, and *September*, 1649. The falſe *cenſure*, which they publiſht throughout all *France*, and ſent to *Rome*, under the name of the *Deputies of the Facultie*; what was done in *Parliament*, *Octob.* 5. and concerning the patcht peace, made in the Facultie, in *September*; the *Theſes*, which *M. Hallier* ſigned as *Syndic*; in which the *firſt* and *third Propoſition*, in the ſenſe wherein we held them, were maintained in *Sorbon*, with his approbation, *Jan.* 1650. The Letter, which *M. de Vabres* procured to be ſubſcribed, by a multitude of Biſhops; the *ſubſcriptions* begged here and there in all ſocieties, *&c.* One thing alſo theſe *Deputies* of the *Janſeniſts* obſerved, in this writing, not before obſerved; namely, 'that all theſe 'enterprizes were deſigned to procure, 'by ſuch ſcandalous and oblique waies; 'the deſtruction of S. *Auſtin's Doctrine*; 'which they veiled under the obſcuri-'ties of theſe *Equivocal Propoſitions*, con-'trived purpoſely to deceive. They declared further by anticipation, that they purpoſed not to maintain the *Propoſitions*

poſitions in any other ſenſe, than in that, which they ſhould demonſtrate to be ſuitable to S. *Auſtins Doctrine*; Wherefore they concluded this firſt writing, requeſting moſt humbly, that to the end all things might be done, in this Affair, without *fraud* and *confuſion*, before the examination of the Propoſitions were proceeded unto, they might be *altered* and *reduced* into the ſeveral ſenſes, whereof they were capable, in ſuch ſort, that they might be free from all *equivocation*.---That the ſenſes being thus diſtinguiſht, and ſeparated into ſeveral *Propoſitions*, we might declare, which were thoſe which we abhorred, and *anathematized*, with the whole Catholick Church; that our Adverſaries might be obliged to keep the ſame courſe, *&c.*

They added alſo, to the end the Doctrine of S. *Auſtin* might remain ſafe and intire in the Church, and to give their Adverſaries place to clear themſelves, the *Propoſitions* following.

1. *That any Doctrine, Propoſition, or Opinion, touching the matter of Grace, Free Will, or Divine Predeſtination, which*

ſhall be found to be St. Auſtins, *or neceſſarily coherent with his Doctrine, cannot be in any wiſe condemned either of Hereſy or Error, or with any other kind of cenſure whatſoever.*

2. *That never any Doctrine of* S. Auſtin *hath been condemned of error by any Pope or approved Councils.*

3. *That the Council of* Trent *hath not defined or taught any thing, that is contrary, in any ſort, to* S. Auſtins *Doctrine of Grace.*

4. *That all which* S. Auſtin *has held againſt the* Pelagians, *and* Semipelagians *as Catholick Doctrine, ought likewiſe to be held for ſuch.*

5. *That to affirm, that* S. Auſtins *Doctrine, touching Grace, is uncertain, contrary to its ſelf, exorbitant, obſcure, harſh, unworthy of the Clemencie of God, little ſuitable for edification of the faithful, &c. is injurious to the whole Catholick Church.*

6. *That ſuppoſing the Holy Scriptures, and Definitions of Popes and Councils; the Doctrine of* S. Auſtin *touching Grace is a moſt clear and certain rule, by which the Propoſitions in queſtion, and all other generally whatever, concerning Grace, Free*

Will

Will and Divine Predeſtination, may be examined, with certaintie, and alſo by right ought to be ſo.

These *ſix Propoſitions* the *Deputies* of the *Janseniſts* demanded, *that their adverſaries might be obliged to acknowlege, together with them for true, and indubitable, in order to the clear & plain ſtating of principles on which both ſides were to proceed.*

This was the ſubſtance of their firſt writing, which had this Title, *The firſt Information upon matter of Fact.*

Their ſecond Writing was larger than the former, and contained their *firſt information concerning matter of Right*, and was thus intituled: *The Tradition of the whole Church in reference to the Autoritie of* S. Auſtins *Doctrine.* This ſecond Writing contained eminent Teſtimonies, touching this matter, of more than twenty Popes, of as many General *Councils*, *National*, or *Provincial*, and about ſixty either *Fathers*, *Saints*, or *illuſtrious Divines*, &c. The *Janſeniſts* ſecond Writing.

And to prevent the imputation of being tedious, they deew a model of both their *Writings*, the *Concluſion* whereof was, 'that having thus eſtabliſht the Au-

'thoritie of S. *Auſtins Doctrine*, they h
'nothing to fear, in reference to t
'Propoſitions; ſince they were ſu
'likewiſe to ſhew clearly, that the ſen
'in which they held them, was as ce
'tainly the Doctrine of S. *Auſtin*, as th
'had ſhewn invincibly, that his Doctri
'was that of the Church. And mor
over they publiſht this *Cartel of Def*
ance to the whole *Moliniſtick Parti*
'That they were certain, and ſpoke i
'without fear, That that holy *Doct*
'would be found ſo congruous to a
'that they maintained, that their ad
'verſaries, however they might rac
'their brains, could never propoſe an
'argument, drawn from *human reaſon*
'or the Holy *Scriptures*, which the
'could not make them ſee, had been
'propoſed to S. *Auſtin*, by the *Pelagian*
'or *Semipelagians*, and reſolved againſt
'them by this holy *Doctor*; and which
'we could not in like manner refute,
'very eaſily, againſt our Adverſaries, by
'the *anſwers* and *Doctrine*, which we
'ſhould extract out of his works. Where-
ſore they further ſaid, 'That there was
'nothing they wiſht more, than aſſoon

'as

'as the autoritie of the ſaid Doctrine 'was acknowledged, and confirmed, as 'it ought to be between their adverſa- 'ries, and them, to proceed forthwith, 'with equal diligence and confidence, to 'make appear, in the *examen* of the '*Propoſitions*, what that Doctrine was.

What *iſſue* and *effect* theſe Writings obtained, is given us by St. *Amour* thus: 'We were buſied, ſaies he, at *Rome* all 'this Moneth (of *November*) in the 'moſt vigorous and aſſiduous purſuit, 'that was lawful for us to make there, 'for the firſt *Audience* in the *Congregati-* 'on; which we demanded might be 'granted to us together with our ad- 'verſaries, after our firſt Writings had 'been communicated to them; to the 'end they might come to ſuch an au- 'dience, prepared to anſwer to thoſe 'Writings, and to what we ſhould adde 'thereunto *viva voce*. We could nei- 'ther obtain to have a day ſet for ſuch a '*firſt Audience*; nor that our Writings 'ſhould be communicated; nor know 'whether they would grant us either 'one or tother. In the mean time the 'Jeſuits and the Doctors, their Adhe- 'rents,

St. Amour part 5. chap. 14. fol. 256.

'rents, continued triumphing at *Paris* 'before hand, for the *approaching con-* 'demnation of the *Propoſitions*, of which 'they held themſelves ſure, and in 'which they involved ours. By this 'means they cauſed great doubtings in 'our friends, what might be the iſſue of 'the Congregation; which was ſigni- 'fied to us, by a Letter, wherein they 'injoined us ſeverely not to deliver any 'inſtruction, which might ingage us in 'a ſingle proceſſe by writing. Alſo '*M. de Sainte Beave* writ to me, to 'continue our inſtances, that the Au- 'thors of the Propoſitions might be 'known, our innocence declared, and 'the *Neceſſitie* of *Effectual Grace* eſtabliſht, 'which was the whole point of the que- 'ſtion; and that if we could not obtain 'this, that at leaſt it might be inſerted 'into the Bull, in caſe any were made, '*that we had alwaies declared, that we* '*undertook the defence of the Propoſitions* '*only in the ſenſe, wherein they implyed* '*the Neceſſitie of Effectual Grace*: that 'by this means the Bull would be fa- 'vorable to us, and moreover make our 'adverſaries paſs for *Calumniators* and

'*ſucceſſors*

'*ſucceſſors* of the *Semipelagians*, as well 'in their *manners* and *proceedings*, as in 'their *Doctrine*.

In the beginning of the year, 1653. The *Agents* of the *Janſeniſts* ſolicite afreſh, for the reception of their *Writings*, and *Memorial*. And the *General* of the *Dominicans*, with the reſt of that Order at *Rome*, interpoſed effectually in the behalf of the *Janſeniſts*. They prepared a *Memorial*, which they intended to preſent to the Pope, wherein they gave a full *elucidation* of the Controverſie, and that more expreſly than the *Janſeniſts* durſt do. For 1. 'They de- 'fend *Janſenius* expreſſely, in reference 'to the *five Propoſitions*, and *formally* main- 'tain, that they were not his, *&c.* '2. *St. Amour* ſaies, 'that although 'theſe *Dominicans* explicated theſe Pro- 'poſitions, in the ſame manner as they 'did, and, no leſſe than they, main- 'tained the common Doctrine of *Effe- 'ctual Grace*; yet theſe *Dominicans* did 'it in terms incomparably more pow- 'erful, than the *Janſeniſts* durſt expreſs 'themſelves in. 3. Theſe *Dominicans* 'ſhew

§. 13. The *Dominicans* interpoſing for the *Janſeniſts*, and how far they agree. S. *Amour*. fol. 309.

'ſhew, that the *Jeſuits* have *three pri*
'*cipal intentions* in this Affair. 1. *To*
'Molina *his opinion obliquely defin*
'2. *To overthrow all that was done*
'*ten years, in the Congregation* de A
'xiliis: *And* 3. *To ruine* S. Auſtins *A*
'*toritie*, &c. But the Pope would gi
'no Audience to the *General* of the *D*
'*minicans* herein, though he requeſte
'it ſeventeen or eighteen times.

S. *Amour*. fol. 322. March 4. 1653. *Cardinal Barbarin* de mands of S. *Amour*, why they (t *Janſeniſts*) did not wholly join wi the *Dominicans?* to which he anſwere thus: 'They do their own buſineſs, an 'we ours: we may have our particula 'aims and *pretenſions*, though their Do 'ctrine be no wiſe different from our 'at leaſt at the bottom. The Cardin ſell to ſpeak of *Janſenius*, and ſaid, tha he admitted the ſame *ſufficient Grace* which the *Thomiſts* taught: for whic he cited *chap.* 3. *lib.* 4. S. *Amour* an ſwered him, 'That he could not affirm 'any thing as to that, but no doub 'there are ſuch ſmall Graces, as the *Tho* '*miſts* call *ſufficient*, and acknowledge 'as well as they, not to be ſuch reall

'in the ſenſe, wherein the world takes 'the word *ſufficient*, ſince they do not 'ſuffice; there being need, beſides theſe 'Graces, of that which is *effectual by it* 'ſelf, to perform the good action, which 'would not be done without it, *&c.*

April 8. In the evening, ſaith S. *Amour*, I viſited *F. Reginald* a *Thomiſt*, who ſpeaking concerning their *ſufficient Grace*, I told him, we agreed in the *thing*, and therefore needed not diſpute about *words*. That we could not grant, thoſe *ſmall Graces* were given unto all generally; nor ſhould we ſay, that they gave a *perfect*, *next*, and *complete power*; becauſe thoſe terms were abuſed, as well as that of *ſufficient*, the world underſtanding thereby a *power* whereunto nothing is wanting; though we denied not the *thing* which they underſtood by thoſe *words* of *next power*. Thus S. *Amour fol.* 335.

§. 14. The *Agents* of the *Janſeniſts* their Audience before the Pope, and Apologie.

May 4. S. *Amour* was aſſured, that there was a *Bull* or *Conſtitution* made, by which the *Propoſitions* were condemned: which put them upon freſh addreſſes to the *Pope*. *May* 19. the Pope gave

gave the *Agents* of the *Janſeniſts* a *Grand Audience*: which was the *firſt* and laſt they had, of all that had been promiſed them. Mr. *de Lalane Abbot* of *Valcroiſſant*, pronounced an Oration, in the name of the reſt, before the Pope, in theſe words:

St. *Amour fol.* 355.

'*Moſt Holy Father*, We are obliged to 'repreſent to your Holines, by how ma- 'ny *Artifices*, and ſecret *Ambuſhes*, ſome 'perſons imploy certain *obſcure*, *equivo- 'cal*, and *maliciouſly contrived Propoſitions*, 'to undermine the Church at this day, 'by *aſſaulting*, and *indangering* the *Do- 'ctrine* of S. *Auſtin*, touching the *Grace 'of Jeſus Chriſt*, ſo often *approved* by the 'Holy *See*, and *autorized*, without diſ- 'continuance, by the *univerſal conſent* of 'the *whole Church*.----This enterpriſe, 'againſt the *Grace of Jeſus Chriſt*, hath 'proceeded ſo far, that in regard of the 'cloſe *union* of S. *Auſtin* with S. *Paul*, in 'what concerns this *matter*, we ſee, that 'at this day, the *Enterprizers* fear not to 'attaque them both together, by daring 'to accuſe them both of having paſ- 'ſed even into exceſſes.----'Tis not, 'Moſt Holy Father, by vain *imaginati- 'ons*, but by *invincible proofs*, that we 'ſhall

'ſhall manifeſt to your Holines, this 'publique Conſpiracie of the *Jeſuits* 'formed againſt S. *Auſtin*. Behold, in 'my hands, above an *hundred Propoſi-* 'tions againſt that Saint, drawn out of 'ſeveral Books made ſince fifty years, 'by the *Jeſuits*; which ſhew, that the 'boldneſs, wherewith they aſſault him, 'increaſes daily, in ſuch ſort, that they 'inceſſantly charge him with new, and 'greater outrages.---We know Moſt Ho- 'ly Father, that our Adverſaries make 'ſemblance of reverencing his *Autoritie*: 'But this is only to put a feigned re- 'ſpect upon their real diſdain. 'Tis 'only to hide their *averſion* from his 'Doctrine under the *commendation* of his '*perſon*.———Let our Adverſaries 'chooſe to take him *wholly*, or leave him '*wholly* to us:——But our Adverſaries 'would have not only S. *Auſtin*, but alſo 'the *Grace of Jeſus Chriſt divided*—— 'We confeſs that this matter is *ſpinoſe*. 'Nature, which *flatters* us, never ceaſ- 'eth to *oppoſe* in us the *myſterie* of the 'Grace of *Jeſus Chriſt*: Our *Reaſon* 'ſeeks means, on all ſides, to free it ſelf 'from that abſolute ſubmiſſion which

'we

'we are obliged to have for God. It in-
'ſinuates every thing that favors this
'*connatural pride* in us. S. *Auſtin* him-
'ſelf *confeſſeth*, that without thinking of
'it, he continued long in the *error of the*
'*Semipelagians*, and got not out of it,
'till after a deep *meditation* of the holy
'Scriptures; particularly of S. *Paul*.
'And therefore 'tis no wonder, that, in
'all times, there have been found ſo
'many *difficulties* and *repugnances*, to
'cure the minds of the faithful of the
'*error* of *Pelagianiſme*. Beſides all which,
'there is a *determinate reſolution* for *Mo-*
'*lina's defence* of the whole *ſocietie* of
'the *Jeſuits* —But Moſt Holy Father,
'though *Nature* and *Reaſon* are very
'unapt to *comprehend*, what is the *Grace*
'*of Jeſus Chriſt*, and though this *Do-*
'*ctrine* be *invelopped*, as with ſo many
'*clouds*, by the various *new inventions* of
'new Divines, and by the *equivocations*
'of the *Propoſitions* in queſtion; never-
'theleſſe we dare boldly affirme, that
'albeit this *myſterie* is very *profound*, yet
'it is not ſo *difficult* to underſtand, pro-
'vided the means be uſed, *&c.*

The *Janſeniſts* preſented alſo to the
Pope

ope a *compendious Diſtinction* of the *five* *ropositions*, touching *Grace*; ſhewing in *ree columns* the *ſeveral ſenſes*, where- f the ſaid *Propoſitions* are capable: of hich ſee S. *Amour. fol.* 365. When *M.* *Valcroiſſant* had ended his Oration, he old the *Pope*, his Holines ſhould be much more *inlightned* in the things, which were alleadged, when they came to be treated more leiſurely and throughly before him, in the preſence of their adverſaries.——He added further, that the *connexion*, which he had moſt clearly demonſtrated of the Propoſitions reduced to their ſenſe, with the point of *Effectual Grace* by it ſelf, evidently ſhewed the *neceſſitie* of beginning the *diſcuſſion* of this *Affair*, by the *examen* and proof of the *Efficacy of Grace*, by it ſelf; both becauſe all the reſt depends upon it, and the proof of it ſerves for a general proof of the *Propoſitions*.——When the *Abbot* of *Valcroiſſant* had done, *Des Mares* began, and continued the *ſeries* of his Diſcourſe, (as they had agreed) and undertook the proof of the *Efficacie of Grace*. His firſt argument was taken from

S. *Amour.* fol. 374.

St. *Amour* fol. 375.

from the Prayers of the *Church*, an
laſted three quarters of an hour, *&c.*

§. 15. The *Janſeniſts* condemned.

May 26. there was a ſtrong *Rumor* touching the publication of the Bull againſt the *five Propoſitions*, which wa accordingly, in ſome ſhort time after accompliſhed.

The

The BULL runs thus:

Sanctiſſimi in Chriſto Patris, ac *D. N. Innocentii*, divina Providentia Papæ, decimi conſtitutio, qua *declarantur* ac *definiuntur* quinque *Propoſitiones* in materia fidei.

Innocentius Epiſcopus Servus Servorum Dei, univerſis Chriſti fidelibus, ſalutem & apoſtolicam benedictionem.

CUm occaſione impreſſionis libri, cui titulus Auguſtinus Cornelii Janſenii Epiſcopi Iprenſis, *inter alias ejus opiniones lis orta fuit, præſertim in* Gallia, *ſuper quinque ex illis, complures* Galliarum *Epiſcopi apud nos inſtiterunt, ut eaſdem Propoſitiones nobis oblatas expenderemus, ac de unaquaque earum certam & conſpicuam ferremus ſententiam.*

Tenor vero præfatarum Propoſitionum eſt ut ſequitur.

1. Aliqua Dei præcepta hominibus juſtis, volentibus, ac conantibus, ſecundum

cundum præſentes quas habent vires, ſunt impoſſibilia; deeſt quoque illis gratia qua poſſibilia fiunt.

2. Interiori gratiæ, in ſtatu naturæ lapſæ, nunquam reſiſtitur.

3. Ad merendum ac demerendum in ſtatu naturæ lapſæ non requiritur in homine libertas a neceſſitate, ſed ſufficit libertas a coactione.

4. Semipelagiani admittebant prævenientis Gratiæ interioris neceſſitatem ad ſingulos actus, etiam ad initium fidei; & in hoc erant hæretici, quod vellent talem eſſe, cui poteſt humana voluntas reſiſtere.

5. Semipelagianum eſt dicere Chriſtum pro omnibus omnino hominibus mortuum eſſe, vel ſanguinem fudiſſe.

Nos quidem inter multiplices curas, quæ animum noſtrum quotidie pulſent, illa imprimis cordi eſt, ut Eccleſia Dei, nobis ex alto commiſſa, purgatis pravarum opinionum erroribus, tutò militare, & tanquam navis in tranquillo mari, ſedatis omnium tempeſtatum fluctibus ac procellis, ſecura navigare, & ad optatum portum pervenire poſſit.

Pro

Pro rei gravitate coram aliquibus S. R. è Cardinalibus, ad id ſpecialiter ſæpe congregatis, a plurimis in Sancta Theologia Magiſtris, eaſdem quinque Propoſitiones, & ſupra nobis oblatas ſingulatim diligenter examinari, eorumque ſuffragia tum voce, tum ſcripto relata mature conſideravimus; eoſdemque Magiſtros *variis coram nobis actis congregationibus prolixe ſuper eiſdem, & ſuper earum quælibet diſſerentes audivimus.*

Cum autem ab initio hujuſmodi diſcuſſionis ad divinum implorandum auxilium multorum Chriſti fidelium preces tum privatim tum publice indixiſſemus, poſtmodum iteratis iiſdem ferventius, ac per nos implorata ſollicite Spiritus Sancti aſſiſtentia, tandem divino numine favente ad infra Scriptam devenimus declarationem & definitionem.

1a. *Primam prædictarum propoſitionum,* Aliqua Dei præcepta, &c. *Temerariam, impiam, blaſphemam, anathemate damnatam, & hæreticam declaramus.*

2a. *Secundam,* Interiori gratiæ, &c. *hæreticam declaramus, & uti talem damnamus.*

3a. *Tertiam,* Ad Merendum ac demerendum,

rendum, &c. *hæreticam declaramus, ac ut talem damnamus.*

4ª. *Quartam*, Semipelagiani admittebant, &c. *falsam & hæreticam declaramus, & uti talem damnamus.*

5ª. *Quintam*, Semipelagianum, &c. *falsam, temerariam, scandalosam; & intellectam ex sensu ut Christus tantum pro salute prædestinatorum mortuus sit, impiam blasphemiam, contumelioſam, divinæ pietati derogantem, & hæreticam declaramus.*

Mandamus igitur omnibus Christi fidelibus utriusque sexus, ne de dictis propositionibus sentire, docere, prædicare aliter præsumant, quam in hâc præsenti nostra declaratione & definitione continetur, sub Censuris & pœnis contra hæreticos, & eorum fautores in jure expressis.

Præcipimus pariter omnibus Patriarchis, Archiepiscopis, Episcopis aliisque locorum ordinariis, nec non hæreticæ pravitatis inquisitoribus, ut contradictores & rebelles quoscunque per censuras & pœnas prædictas, invocato etiam ad hoc, si opus fuerit, auxilio brachii Sæcularis, omnino, coerceant, & compescant.

Non intendentes tamen per hanc declarationem & definitionem, super prædi-

&c.

ſis quinque, Propoſitionibus facìam approbare ullatenus alias opiniones, quæ continentur in prædicto libro Cornelii Janſenii.

Datum Romæ apud Sanctam Mariam majorem anno Domini 1653. prid. Cal. Junii Pontifi.

G. Gualtorius.

Hi. Datarius

P. Campinius.

St. Amour fol. 412.

June 13. The *Agents* of the *Janſeniſts* ſigned this Reſolution (before they went to take leave of the Pope) 'After the 'Publication of the Popes Decree againſt 'the five Propoſitions, there being no 'more hope to obtain of his Holines the 'ſolemne and Regular Congregation, 'which we ſolicited for the ſpace of two 'years, as moſt neceſſary in this con-'juncture, in order to a full clearing 'of matters controverted between 'St. *Auſtin's* Diſciples, and thoſe 'of *Molina*, we conceived that we had 'nothing left but to prepare our ſelves 'to return into *France*.——We 'have judged in the preſence of God, that 'we ought not to ſubſcribe the condem-'nation of thoſe Propoſitions, without 'excepting the ſenſe of Grace effectual 'by it ſelf, and St. *Auſtin's* Doctrine, 'which the enemies of both have de-'ſigned, in obtaining this condemnati-'on, to overthrow——We have 'reſolved not to ſubſcribe that condem-'nation, though the Pope require it of 'us, but with this clauſe. *Propoſitiones ab 'Innocentio Papa X. damnatas nos ite-*

'*rum*

'rum *damnamus*, *ut ſemper antea dam-*
'*navimus*, *ſalva tum Gratia Chriſti per*
'*ſeipſam efficaci ad ſingulos pietatis actus*
'*neceſſaria*, *tum doctrina Sancti Auguſtini*;
'*quibus nolle ſe præjudicium ullum afferre*,
'*Summus Pontifex multoties teſtatus eſt.*
'With this mind the Agents of the *Janſeniſts De la Lane*, *Deſmares*, *St. Amour*, *Manaſſier* and *Angran* went to take leave of the Pope, where they found all things otherwiſe than they feared, the Pope declaring great ſatisfaction in their deportment, *&c.*

The *five Propoſitions* of *Janſenius* having been condemned by a Bull of *Innocent* 10th, (*May* 31. 1653.) and upon the *Janſeniſts* pretending theſe Propoſitions were not condemned in *Janſenius's ſenſe*, there being a new Bull given out by *Alexander* 7. condemning theſe Propoſitions in *the ſenſe of Janſenius*, the *Janſeniſts* were hereby cruſht, and brought under a ſevere Perſecution. For hereupon the *Moliniſts* got the *General Aſſemblie* of the *French Clergie* (as I take it *an.* 1654.) to frame a *Formularie*, anſwerable to the foreſaid Bull of *Alexander* 7. for the condemning of

The French Formularie for the condemning of the *Janſeniſts*.

these five Propositions in *Jansenius's* sense; which all *Ecclesiasticks* were ordered to sign, or else to be deprived of all *Ecclesiastick employment*. This *formularie* great numbers, in heart *Jansenists*, are induced, by virtue of some *mental reservations*, to subscribe unto; but such as are thorough paced and professed *Jansenists*, look upon it as their great glorie and Interest, to passe for *Non-Conformists*, though with the losse of their *Dignities* and *Preferments*; yea with incurring the censure of *Excommunication*. The Arguments, by which the *Jansenists* defend themselves against signing this *formularie* are these. '1. That there is no Ordinance of the Church, which 'commands all the world to signe her 'decisions under pain of Heresie. 2. That 'the Pope commands none to signe it; 'neither has he as yet made any person 'to signe it. 3. No one speaks of signing 'this *formularie* in Forrein Provinces, nor 'in the whole Church. 4. None but 'the Assemblie of the Clergie has or-'dained, that we signe her *formularie*; 'but this Ordinance is neglected by all 'as illegitime, it having not been ap-'proved

See these arguments in *La Simple Verité opposée à la Fausse édee du Jansenisme. à Paris* 1664.

'proved by the *Pope*, nor by the *Biſhops*; 'yea, the *Jeſuits* themſelves have been 'conſtrained to abandon this *Formula-* 'rie, whereof notwithſtanding they 'were the Authors.

The *Janſeniſts*, though excluded from all publick imployment, ceaſe not to defend themſelves and their cauſe, partly by *Apologies* for themſelves, and partly by *attaquing* their enemies the *Jeſuits*, eſpecially as to *Morals*. *An.* 1656. there were publiſhed ſeventeen *Letters* to a *Provincial*, (which in the *Engliſh* Verſion is ſtiled the *Myſterie of Jeſuitiſme*) wherein the corrupt *notions*, *principles*, and *diſtinctions* of the *Jeſuits*, for permitting and allowing the practice of all manner of ſin, are brought to light. Theſe Letters have much galled the *Jeſuits*, eſpecially ſince they have been *examined* and *cenſured* by ſome of the *Biſhops* and *Eccleſiaſtick Aſſemblies of* France. The Provincial Letters.

After the *condemnation of Janſenius*, his *Adherents* the *Janſeniſts*, to wipe off the aſperſion of *hereſie* imputed to their charge, firſt, as to name, call themſelves, not *Janſeniſts*, but *Diſciples of* S. *Auſtin*; 'For (ſay they) *Janſenius* makes Pro- 'feſſion The *Janſeniſts* Apologies, *La ſimple Verité pag.* 1.

'ſeſſion to teach nothing; but to re-
'port ſimply what St. *Auſtin* taught on
'the matter of *Grace* and *Free Will*, with-
'out b ing any thing more than his In-
'terpreter. In ſuch ſort, that if any
'could clearly diſcover any one point,
'throughout his whole Book, which
'was from himſelf, and not from
'St. *Auſtin*, he ſhould be abandoned by
'all, and condemned by his own pro-
'per judgement. Whereas (adde they)
'*Molina*, on the contrary, vaunts to
'have publiſhed a Doctrine which was
'never known before; and his follow-
'ers the Jeſuits glorie in the title of be-
'ing *Moliniſts*.

As to the thing it ſelf, and *matter of their Doctrine*, the *Janſeniſts* endeavored to vindicate themſelves from the imputation of *hereſie* by certain *Articles*, and *Apologetick Diſcourſes* touching their opinions. As for their *Articles* we find this mention of them in their own writings. 'Now theſe Divines (ſay they,
'meaning the *Janſeniſts*) have expoſed
'their ſentiments, in the Articles which
'they ſent unto the Pope, and his *Ho-*
'*lines* has, by his laſt Brief, declared,

La ſimple Verité. pag. 5.

'That

'*That they contained an holy and Orthodoxe Doctrine.* The Biſhops, and moſt '*habile Divines*, who have ſeen theſe 'Articles, have given the ſame judge-'ment of them avowing, *that they had no-'thing in them but what was Orthodoxe.* 'And Mr. the Biſhop of *Commenge* has 'expreſly teſtified it to the King, when 'he had the honor to preſent the Decla-'ration of theſe Divines to his *Majeſtie*, 'which intirely referred to the Doctrine 'of theſe Articles.

The *Janſeniſts* alſo vindicate themſelves from the *imputation of hereſie*, by ſeveral *Apologies* they publiſh in defence of *Janſenius*, and themſelves, touching their *ſenſe of the five Propoſitions condemned*. *Arnauld* (in Latin *Arnoldus*) the chief of the *Janſeniſts*, after a Letter of his, which was cenſured, writ a *Theologick Diſſertation*, the deſign whereof was, to confirme their manner of ſpeaking *touching Efficacious Grace*. This Diſſertation was compoſed on the occaſion of a Writing, which the Abbot *Hilarion* (a perſon particularly eſteemed by the three former Popes) ſent him from *Rome*, *touching Efficacious Grace*. Wherefore this *Diſſertation* having been ſent

Refutation de la Fauſſe Relat. du P. Ferrier cap. 10.

ſent to *Rome*, (firſt in *Manuſcript*, and afterwards printed) not only to the *Abbot Hilarion*, but alſo to *Cardinal Barberin*, and to another Cardinal; it found favorable acceptation with them. And notwithſtanding all the *importunitie*, which the *Jeſuits* uſed, to render this Doctor odious at *Rome*, yet could they never get this his *Diſſertation* condemned. The deſign of this his *Theologick Diſertation*, was to prove *Efficacious Grace*; which he makes good by more than eighty paſſages of *Scripture*, of *Popes*, of *Councils*, of *Fathers*, of *Divines* both ancient and moderne, yea of the *Jeſuits* themſelves.

Since the year 1654. the whole controverſie, 'twixt the *Janſeniſts* and *Moliniſts*, has been reduced to a *matter of Fact*, viz. *What is the ſenſe of* Janſenius *touching theſe five Propoſitions?* 'The 'Janſeniſts tell us, they have accurately 'declared, what they intend by the 'ſenſe of *Janſenius*, in the firſt and 'third *Diſquiſition* of *Paul Irenæus*: 'as alſo in the firſt and fourth part 'of *Denis Raymond*; which were com-'poſed on purpoſe to clear the ſenſe 'of *Janſenius*, as alſo that of his *Adhe-*

Refutat. de la Fauſſe relation du P. Ferrier (1664.) pag. 32.

'rents

'rents about theſe five Propoſitions. *Denis Raymond* being one, to whom the *Janſeniſts* refer us touching the ſenſe of *Janſenius*, about the 5. Propoſitions, I ſhall briefly relate his explication thereof. *Denis Raymond* in the Profeſſion of his faith, before the Table of his Book, makes this general Declaration. 'That I 'may leave no room for ſuſpicion, I de-'clare farther, that by the ſenſe of *Jan-'ſenius*, which I ſuſtain, I intend no 'other Doctrine on the ſubject of the 'five Propoſitions, than that of *Effica-'cious Grace*, of it ſelf neceſſary to all 'actions of Pietie, in that manner, in 'which it has ever been, and ſtill is 'ſuſtained by the *Schole of St. Thomas*, and 'is recognized as Orthodoxe by all the 'Church; and I reject as an *hereſie* that 'ſaying, *That this Efficacious Grace ne-'ceſſitates the Will, and that it takes away 'the power of non-conſenting*, as it fol-'lows in this Book. More particularly, *Denis Raimond* (*Premiere Partie Chap.* 1.) 'makes good theſe Articles, *viz.*

Art. 1. *That* Janſenius *undertook not to oppoſe ſufficient Grace as delivered by the* Thomiſts, *but as laid down by* Molina, pag. 33.

Art.

Art. 2. *That when* Janſenius *calls ſufficient Grace a Monſtre, he ſpeaks only of* Suarez's *ſufficient Grace of Congruitie, not of that maintained by the* Thomiſts, pag. 36.

Art. 3. *That* Janſenius *doth recognize the Sufficient Grace of the New* Thomiſts *as to its realitie, albeit he gives it not that name, nor holds, that it gives a proximate power of operating*, pag. 37.

Art. 4. *That* Janſenius, *in what he was taught of the next power, hath ſaid nothing, but what is conforme to* S. Auguſtin, S. Thomas, *and the ancient* Thomiſts, *with many of the New* pag. 41.

Art. 5. *That* Janſenius, *in what he has delivered of Efficacious Grace, affirming, that it gives not only the will to act, but alſo forces; likewiſe that it aides the feebleneſſe, and heals the infirmitie of the will, hath taught nothing; but what agrees with the ſentiments of all the* Thomiſts, *albeit ſome ſpeak in other termes*, pag. 49.

Thus *Denis Raimond* Eclairciſſement du fait, & du ſens de Janſenius a Cologne 1660.

Paulus Irenæus (to whom alſo we are referred) tells us, (*Diſquiſit.* 1. *Art.* 3.) that the whole Doctrine of *Janſenius*,

as

as relating to the five Propoſitions, as conteined under theſe two heads. 1. *That Efficacious Grace, by which the Will is infallibly, but without neceſſitie, applied and determined to act graciouſly, is neceſſary to all good actions and to prayer it ſelf. Neither does* Janſenius *attribute more efficacie to this grace, than the* Thomiſts. 2. *That in the ſtate of corrupt nature there is no ſufficient Grace in the* Molinian *ſenſe*, &c.

Thus the eſtate of Affairs ſtood betwixt the *Janſeniſts* and *Moliniſts* unto the year 1662. Neither can I as yet learne, that there paſſed any thing conſiderable, beſides what has been mentioned, ſave perſecution, of which hereafter.

§. 16. *An.* 1662. Endeavors for Accommodation 'twixt the *Janſeniſts* and *Moliniſts*.

About the end of the year 1662. there being a likelihood of a breach 'twixt the *King of France*, and the *Pope*, the *Moliniſts* begin to incline to terms of *accommodement* with the *Janſeniſts*: neither were there wanting ſome moderate Biſhops (well-wiſhers to the *Janſeniſts*) who were very zelous in the proſecution of this deſign; who alſo received a Commiſſion from the King, to tranſact

tranſact this affair, and bring it to ſome iſſue. The *Prelats*, who had part in this Conference, were Mr. the *Biſhop of Comenge*, Mr. the *Archbiſhop of Paris*, and Mr. the *Biſhop of Laon*. The *Agents* in behalf of the *Janſeniſts* (who named themſelves the Diſciples of St. *Auſtin*) were the *Sieurs de Lalane*, *Girard*, &c. *Arnauld* (the Head of the *Janſeniſts*) refuſed to ingage in this Conference, as 'tis conjectured, from a Previſion he had of its little ſucceſſe. In the behalf of the *Moliniſts*, there appeared none but *P. Ferrier* the Jeſuit, who was notwithſtanding (as 'tis ſaid) influenced and acted by his Chronie *P. Annat*, on whom the whole ſocietie of the Jeſuits repoſe the main ſtreſſe of their deſigns and affairs againſt *Janſeniſme*.

The chief of the Prelats, that were *Mediators* in this Treatie, was *Monſieur de Comenge*, who ſent from *Tolouze*, a writing thus titled, '*A Project for Accommodement between thoſe whom we call* 'Janſeniſts, *and thoſe who are named* Moliniſts, *debated betwixt the Biſhop* de Comenge, *and* P. Ferrier *the Jeſuit*. The chief point this *Project* or Writing contained

Againſt Signature and Formularie.

tained in favor of the *Janſeniſts*, was, *that it ſhould not be exacted from them, any ſignature, touching the matter of fact,* (*viz.* whether theſe five Propoſitions were in *Janſenius*, and condemned in his ſenſe) *nor yet touching the formularie, but only a reſpectuous ſilence.* For the *Janſeniſts* would not engage in this *Treatie of Accommodement*, till there was a Promiſe given them, *that they would not ſpeak, either of ſignature, or of formularie; and moreover, that the peace of the Church ſhould not be made to depend on a queſtion of Fact.* This *Preliminary Article*, which the *Moliniſts* yielded unto, gave the *Janſeniſts*, after the Treatie was broken off, great occaſion of ſcandal: 'In that ſay they, this whole *Treatie* 'was on their part (*viz.* the Jeſuits) no 'other than one continued perfidie; 'ſeeing that they have ſince avowed, that 'they alwaies meant, they ſhould con-'demne the ſenſe of *Janſenius*; that is 'to ſay, that they ſhould acknowledge, 'that the Doctrine condemned in the 'five Propoſitions had been taught by 'Janſenius. This *direction* of the *intention* or *mental reſervation* in the *Moliniſts*,

Refutat. du P. Ferrier chap. 2. p. 13.

made the *Janſeniſts* accuſe them of Colluſion, *&c.*

§. 17. This *Treatie* began about *February* 18. 1663. (New Stile.) That which was firſt propoſed by the Biſhop of *Comenge*, as the moſt proper expedient to reconcile the two parties, was, that the *Janſeniſts*, to free themſelves from all ſuſpicion, ſhould declare, *That they had no other ſentiment about this matter, ſave what was taught by the* Thomiſts. But inaſmuch as there is a difference amongſt the *Thomiſts*; and that (for example) the manner of ſpeech uſed by *Gregory Ariminenſis*, *Eſtius* and *many others*, is different from that of *Alvarez*; the *Moliniſts* demanded, that the *Janſeniſts* ſhould reduce themſelves, to the forme of ſpeech uſed by *Alvarez*, and others, who writ according to his ſentiment. And the reaſon they alleaged of their demand was, that *Alvarez* having aſſiſted at the *Congregations de Auxiliis*, there is a grand apparence, that he, and thoſe others who writ at the ſame time, and ſince took up this *mode* of ſpeech to ſalve *Libertie*, according to the movements

Refut. de P. Ferrier cap. 6.

The main Article required of the *Janſeniſts*, is that they conform to the *Thomiſts*.

movements and ſentiments which the Popes *Clement* 8. and *Paul* 5th had; albeit they made no Decree on this matter. It was added, that if the *Janſeniſts* would determine in this, all conteſtations would end; becauſe the opinion of theſe *Thomiſts* being taught as Orthodox, there remained not betwixt the *Janſeniſts* and the *Moliniſts* any more, than the Conteſtation which has for a long time been between the Schole of the *Dominicans*, and that of the *Jeſuits*, which has not made any rupture of *communion*, nor yet of *charitie* between theſe two *Orders*. And in this their hearts would be entirely reunited, albeit their Scholes were not.

§. 18. The *Janſeniſts* Reply touching their conformity to the *Thomiſts*.

The *Janſeniſts* anſwer to this *Propoſition* contained theſe two parts: 1. That they had refuſed, and that not without reaſon, to tie themſelves up generally by a publick engagement, to all the expreſſions of *Alvarez*; becauſe he was not the rule of the Church, or meaſure of their faith. Yea, many famous *Divines* and entire *Faculties*; as thoſe of *Lovain* and *Doway*, ſerve not themſelves of all his

expreſſions. 2. The other part of their replie was a Declaration at the ſame time, that there was in the explication of their ſentiments, which they were diſpoſed to give on the five Propoſitions, that which was conforme, not only to the Doctrine, but alſo to the expreſſions of theſe *New Thomiſts*. 'The Diſciples of St. *Auſtin* (adde they) have alwaies ſaid, that the Doctrine of *Janſenius* on the five Propoſitions, ſeemed not to them different from that of the *Thomiſts*. And farther to vindicate *Janſenius* from the imputation caſt upon him, touching his oppoſition to the *Thomiſts*, they adde, 1. That the deſign of *Janſenius* was not directly to render himſelf conforme to the *Thomiſts*. 2. That yet in the chief of thoſe points, wherein the error of *Janſenius* is made to conſiſt, his Doctrine is not only by *conſequence*, but *formally* conforme to that of the *Thomiſts*. 3. That the moſt part of thoſe general and indefinite Propoſitions, by reaſon of which they would fain perſwade the world, that *Janſenius* was oppoſite to the *Thomiſts*, he himſelf in other parts of his Book does ſo

Refutat. du P. Ferrier cap. 6.

'ſo reſtrain and limit, as that 'tis evident 'he intended nothing leſſe than *Non-* '*conformitie* to the *Thomiſts*. And where-as it might be objected, that the Au-thor *des Lettres au Provincial* (which is called the Myſterie of *Jeſuitiſme*) in his ſecond Letter, complains ſadly againſt the *Thomiſts*, for not publiſhing fully what they underſtood by *ſufficient Grace*: the anſwer hereunto is, 'That the ſaid 'ingenious Author uſed, and that not 'without reaſon, ſomewhat more than or-'dinary warmth and indignation againſt 'ſome particular perſons of the Order of 'S. *Dominick*, who being joined to the '*Moliniſts* by a *Spirit of Cabal* and of '*faction*, ſerved themſelves of the equivo-'cate term of *Sufficient Grace*, thereby to 'deceive the world, as though they were 'agreed. In fine; the *Janſeniſts* de-clared, *That the Doctrine of* Janſenius, *touching the five Propoſitions, ſeemed to them nothing different from that of the* Thomiſts: and to give a *ſpecimen* hereof, they inſtanced in the point of *Efficacious Grace*; *which ſaid they, as it is explicated by the defenders of* Janſenius, *is reduced to this Propoſition, common to all the*

Omnis gratia Chriſti eſt efficax alicujus effectûs, ad quem proximè ordinatur, & quem Deus abſoluta voluntate intendit.

Thomiſts, *viz. every Grace of Chriſt is efficacious of ſome effect unto which it is nextly ordained, and which God, by his abſolute will, doth intend.* But to declare their *conformitie* to the *Thomiſts* more fully, Mr. *de Lalane* gave the Biſhop of *Comenge* the Articles of their Doctrine, touching the five Propoſitions.

§. 19. The breaking off the Treatie of the *Janſeniſts* Apology.

Notwithſtanding theſe *Conceſſions* of the *Janſeniſts*, the *Moliniſts* were not ſatisfied, but began to flie off unto their old demands (peradventure from a prævision they had of an accord betwixt their King and Pope) for a ſigning the *Formularie*, and condemning the *ſenſe of Janſenius*, on the five Propoſitions. This the *Janſeniſts* judged a very hard and unreaſonable demand. 1. Becauſe it was *formally* and *expreſly* againſt the main *Præliminary* Article, granted in order to the *Treatie*. 2. If they could (adde they) have ſigned the *Formularie*, &c. they had not needed any ſuch *Treatie* for *accommodement*, for they ſhould then have been eſteemed as good *Catholicks* as their adverſaries the *Moliniſts*.

niſts. 3. They judged it too great *tyrannie* to make the peace of the Church depend upon a matter purely of *fact*, and not of *faith*: For (ſay they) ſuppoſe the Diſciples of St. *Auſtin* (aſſerting that the five propoſitions condemned, were not to be found in *Janſenius*'s book, nor yet condemned in his ſenſe) ſhould be deceived in this their Interpretation of *Janſenius*, yet, ſeeing they condemned the five Propoſitions, as well as others, their Error was not in a queſtion of *Faith*, but purely of *fact*, ſuch as could not beſpeak them *Hereticks*. 'For, adde they, the common 'light of Reaſon as well as Faith, teach-'eth the moſt ſimple, that two things 'eſſentially ſeparate, viz. a *particular* 'fact, and a *Doctrine of Faith*, may al-'ſo be ſeparated in the creance of Be-'lievers, and therefore there is no ſha-'dow to imagine, but that one may aſ-'ſent, that the *Doctrine* of the five Pro-'poſitions is Hæretian, without aſſent-'ing, that they are to be found in the 'Book of *Janſenius*: as if the *hæreſie of* 'the *Doctrine* ſhould depend on *Janſe-*'*nius*; or that it ſhould be *hæreſie* no

'where but in his book. Thus the *Janſeniſts* apologize, *&c.* But the *Moliniſts* adhering violently to their demands for the ſigning the *Formularie*, &c. the *Treatie* broke off.

§. 20. The *Janſeniſts* Vindication by the Biſhop of *Comenge* his Letter to the King.

The *Janſeniſts* to purge themſelves, after this Treatie drew up certain Articles, (which I ſuppoſe were the ſame with thoſe they offered in the Treatie) containing the explication of their own ſentiments, on the five condemned propoſitions. Theſe Articles they ſent to *Rome*, with their *ſubmiſſion* to the Pope, not (as they phraſe it) a *ſubmiſſion of Faith*, but only a *ſubmiſſion of Reſpect* or *Diſcipline*; which notwithſtanding was acceptable to the Pope. After this Mr. *De Lalane*, and Mr. *Girard* preſented a Declaration to the King, by the hand of the Biſhop of *Comenge*; containing the *Abridgement* of what they had offered in the Treatie, and what was comprehended in their Articles ſent to *Rome*. This Declaration having been condemned by ſome of the Biſhops, is vindicated by a Letter from the Biſhop of *Comenge* to the King, dated *Jan.* 21. 1664. Thus, 'I avow

'I avow Sir, that it ſeemed to me, after I had obliged thoſe whom they call *Janſeniſts* to declare (their ſenſe) there could not be any more of hereſie or hereticks in the Church, the door being ſhut both to *Error* and *opiniatretie*. In effect, Sir, in thoſe Conferences, which the Sieurs, the Abbot *De Lalane* and *Girard* had, in the names of all thoſe who are engaged in this cauſe with *P. Ferrier* the Jeſuite, they were reduced to declare ſo neatly what was their Doctrine on the ſubject of the five Propoſitions condemned, (wherein all that is called *Janſeniſme* is comprehended) as alſo to ſpeak ſo preciſely the language of the *Thomiſts*, which is received in the Church, that there cannot remain any thing of Errour in their Dogme,--- In ſuch ſort, Sir, that on the one ſide making them to ſpeak as the Catholick Schools ſpeak; and on the other ſide, they having ſubmitted themſelves to have no other ſentiments, but thoſe of the Holy See, there remains not more of Error, or of Opiniatretie. Now their laſt Declaration, which I had the honour to

'preſent

'preſent to your Majeſty, ſigned by t
'*Sieurs de Lalane* and *Girard*, is but
'Abregement of all that we have do
'in nine months travail. They rene
'in this Act the Aſſurance which th
'have given me, and the See by me, n
'to have any other ſentiments on t
'five Propoſitions, but what a
'contained in their Articles, and t
'ſubmiſſion which they have made
'theſe very Articles to the judgement
'his Holines. For this Declaration
'relative to the Articles, which we
'ſent and ſubmitted to the Pope, an
'which contain the ſentiments of the
'*Theologiens* on the five Propoſitions.--
'It is true, Sir, that they place not i
'the ſame rank the *ſubmiſſion*, which the
'render to the *Definition of Dogmes*, an
'that which they render to the *Defi*
'*nition* of particular *facts*; becauſe th
'one is a *ſubmiſſion of Faith*, and th
'other is a *ſubmiſſion of Reſpect*, and o
'Diſcipline. Things being thus dif
'mingled and differenced, Sir, your
'Majeſty may, when you pleaſe, give
'peace to the Church of *France*, in pur
'ſuit of the generous deſſein which your

'piety

'pietie has given you to f[illegible], &c. Thus the Biſhop of *Comenge* in behalf of the *Janſeniſts*.

§. 21. The *Moliniſts* perſecution of the *Janſeniſts*.

The *Moliniſts* ſince the Treatie, have been very active and preſſing on the King for his Declaration, againſt all ſuch as will not ſign the *Formularie*, and condemnation of *Janſenius*'s book. The *Janſeniſts* have not been wanting, to give their reaſons againſt ſuch rigorous procedures; affirming, 'That there 'was not as yet any ordinance of the 'Church obliging thereto; neither was 'this *Formularie* approved by the Pope 'or Biſhops, yea that the Jeſuits themſelves were forced to abandon it as before. The *Janſeniſts* alſo publiſht in the year 1664. certain *Apologies* for themſelves: but all could not ſecure them againſt the unwearied endeavours of their adverſaries the *Moliniſts*, who obtained the Popes Bull for the impoſing the *Formularies*, as alſo the Kings Confirmation of the ſame.

The

The Popes Bull runs, as it follows:

'*Alexander*, Biſhop, Servant of Ser-
'vants of God, for perpetual me-
'morie. The Reaſon of Apoſtolick Go-
'vernment, by Divine Providence com-
'mitted to us, though undeſerving, re-
'quires that we applie our whole mind
'and care, ſo far as we may, in the Lord,
'unto ſuch matters chiefly, as are moſt
'conducible to the conſervation and
'propagation of the *Catholick Religion*,
'to the ſalvation of ſouls, and to the re-
'poſe of Believers. 'Twas from the In-
'tuition hereof, that we endeavoured
'the Second year of our Pontificat, by
'an expreſs conſtitution publiſhed by
'us on this deſign, to put a period to
'the Hereſie of *Cornelius Janſenius*, which
'ſpread it ſelf principally in *France*, and
'which after it had been well-nigh ſtifled
'by *Innocent* 10th our Predeceſſor of
'happie memorie, ceaſed not as a Ser-
'pent, whoſe head is broken, to make
'freſh *efforts*, and to appear willing to
'ſave it ſelf by its ordinary turnings and
'windings. But as the enemy of man-
'kinde

kinde has an infinitie of Artifices to hinder the ſucces of good deſigns, our endeavours (whoſe only *but* was to oblige all thoſe who have erred, to re-enter into the way of ſalvation) have not had that iſſue we deſired; albeit our deſires have been happily ſeconded by the pains and induſtrie, with which our Venerable Brethren, the Archbiſhops and Biſhops of the Kingdom of *France* have applyed themſelves, ſo far as they could, to cauſe the ſaid *Apoſtolick Conſtitutions* to be executed; and by the ſingular pietie of our very dear Son in our Lord, the moſt Chriſtian King, who has for the ſame purpoſe afforded us the ſuccour of his hand, with an extraordinary vigour and conſtance. Moreover, the moſt Chriſtian King being induced, by the zeal he has for Religion, to remonſtrate to us by his Ambaſſadour, that the beſt remedie to extirpate the *reſtes* of this contagious Maladie, is to cauſe all the World to ſign one Formularie founded on our Autoritie. In purſuit whereof, we command that all *Eccleſiaſtiques*, &c. to ſubſcribe the following *Formularie*.

I N.

I N. *ſubmit my ſelf to the Apoſtolick Conſtitution of* Innocent X. *dated*, May 31. 1653. *and to the Conſtitution of* Alexander 7th, *dated* Oct. 16. 1656. *the chief Biſhops: and I do with a ſincere mind reject and condemn the* V *Propoſitions*, taken out *of* Cornelius Janſenius's *Book named* Auguſtinus, *and in the ſenſe intended by the ſame Author, as the Apoſtolick ſeat has, by the ſaid Conſtitutions condemned them. And thus I ſware. So help me, and theſe holy Evangels of God.*

Given at *Rome*, *Feb.* 15. 1665.

This Bull was, *April* 29. 1665. (*Stil. Novo*) ratified by a Declaration of the King of *France*, enjoyning the execution of the ſame. But the Popes Nuncio impoſing the ſaid Bull on the *Eccleſiaſtick* of *France*, without regard to the Kings Autoritie, there iſſued forth, *May* 6. 1665. an Arreſt of the Parliament of *Paris*, prohibiting the ſaid Bull, &c. Whereupon the Arch-biſhop of *Paris*, to comprimize the matter 'twixt the Pope

nd King, enjoyns the Signature of he Formularie by his own Pow-

The *Moliniſts* are full of indignation nd paſſionate Invectives againſt the *Janſeniſts*, and all that incline to them; whereof we have a ſufficient inſtance in their ſeveritie againſt one of their own Societie *P. de la Croix*, who teſtifying more affection for the Doctrine of S. *Auſtin*, than for that of *Molina*, was much perſecuted by his Brethren the Jeſuits; and notwithſtanding his innocencie and candor of deportment, and his more than fortie years profeſſion in their Societie, he was ſhut up in a cruel Priſon at *La Fleſche*, where he ended his dayes, none but God and themſelves knows how.

Refut. de la Fauſſe Relat. du P. Ferrier cap. 12.

§. 22. The *Janſeniſts* multiplication and acceptation with ſerious Papiſts and Proteſtants.

The *Janſeniſts*, notwithſtanding their great perſecution, to this very day, have many and great friends amongſt the more ſerious and ſober of the *Nobles*, *Clergy*, and *People of Fraxce*. Many of the Biſhops incline towards them, who (as I now hear) refuſe to ſign the *Formularie* for the condemnation of *Janſenius*.

senius. Amongst the *Regulars*, som whole Covents, yea whole *Orders* a levened with *Jansenisme*; though the Zeal be not so warm as to quit the preferment for their Principles. Th *Peres de L' Oratoire*, or *Preaching Fr ars* are generally *Jansenists*, as it ap pears by their famous Theses of *Effica cious Grace*, which they dedicated t the *General Assemblie* of the Clergie o *France*, *An.* 1657. wherein they asser that *sufficient Grace does infallibly wan its effect, whereas efficacious Grace doe infallibly produce it in every state.* Th *Dominicans* also symbolize very far, i not in every point, with the *Jansenists*, (as has been before shewen) though they dare not profess any considerable favour or kindness towards them, but rather some of them, out of a *spirit* of *faction*, or *Interest*, fall in with the *Molinists*. Yea, not only in *France*, but also in *Flanders*, *Jansenisme* has taken very deep rooting, especially in the Universities of *Louvain*, and *Douay*, where the Jesuits are as much hated, as by their professed enemies the *Jansenists*. The Protestants generally have a great favour and kind-

neſs for the *Janſeniſts*. 'Tis not long ſince that Mr. *Bochart* (Paſtor at *Caen*,) diſcourſing with an Engliſh Gentleman, about the down-fall of Antichriſt, gave this as one reaſon of the approach thereof, viz. *from the multiplying of the Janſeniſts*, and the *Orthodoxalitie of their Opinions*, *&c.* And albeit the *Janſeniſts* hitherto have not dared to profeſſe any great affection for or inclination towards thoſe of the *Reformed Religion*; yet 'tis conceived they want it not, but rather opportunitie. *Janſenius* in his *Auguſt. Tom.* 3. *de Grat. l.* 8. *c.* 21. in anſwer to this Objection, that his Doctrine was *Calviniſtick*, ſaith, *All things that hereticks teach are not heretical. If* Calvin *agree with* Auſtin *and the ancient Fathers, in any point, we muſt not be angry with* Auſtin *for* Calvins *ſake, but congratulate* Calvin *for* Auſtins *ſake*. I once alſo met with this expreſſion in one of their Papers, where being accuſed of *Calviniſme*, they reply thus: *If* Calvin *and* Luther *be in the right, let them be abſolved, rather than that the Truth ſhould be condemned.* The great Crime the Jeſuits accuſe the *Janſeniſts* of, is

This Conference was at *Caen, Feb.* 11. 1664.

their ſymbolizing with the Calviniſts: Wherefore ſomewhile ſince the *Moliniſts* pictured the *Janſeniſt* with his arms open, embracing *Calvin.* The *Janſeniſts* to vindicate themſelves from this Imputation, now and then write a book againſt the *Calviniſts.*

§. 23. Notwithſtanding the Popes Bull, the Kings Declaration, and the Archbiſhop of *Paris*'s Ordinance for the *Signature* of the *Formularie*, great numbers of the *Eccleſiaſticks* of *France*, both *Secular* and *Regular*, have refuſed to ſubſcribe the ſame. Yea there are four Biſhops, who have, even till the end of the laſt Summer, 1668. diſſented herefrom; and by the interpoſure of other Prelates, have brought the Pope to be ſatisfied, *that they conſent to the condemnation of the V Propoſitions formerly ſentenced, without any mention of the Books of* Janſenius: to which they have given their obedience, and accordingly ſubſcribed. Hence (as I hear) the *Janſeniſts* by the Kings interpoſure, are again reſtored to their Dignities and preferments in the *Sorbon*, and elſe-where. The laſt news we hear of

of the *Janſeniſts*, is their conſultations about ſetting up a *Patriarch* in *France*, which the Popes *Nuncio* complained of to the King, as that which would bring great Detriment to his Holines.

PART II.

The Dogmatick Idea of Janſeniſme.

The Principles of Janſeniſme *as laid down by* Janſenius. 1. *Efficacious Grace the firſt Principle of* Janſeniſme: *of habitual and actual adjutorie.* 2. *The traduction of Original ſin.* 3. *How far Invincible ignorance is ſin.* 4. *Of ſinfull Concupiſcence,* 1 Joh. 2. 16. 5. *Of the nature of Fruition, and that God is its alone object.* 6. *Why love to the creature for it ſelf is irregular.* 7. *The peſtiferous effects of creature-love and fruition.* 8. *No free-will to good.* 9. *Indifference not eſſential to Liberty, neither does voluntary Neceſſitie exclude it.* 10. *The ſtate of pure Nature, ſince the*

fall, is but a philoſophick figment. 11. *Love to God in the ſtate of Innocence both natural and ſupernatural. How love to God is a debt to humane Nature, and yet of Grace.* 12. *There is no natural Grace or Happines, but what is ſupernatural.* 13. *How God cannot but puniſh ſin: Sin the greateſt puniſhment of ſin.* 14. *No Obligation on God to give Grace to ſuch as improve Naturals.* 15. *The impotence of the Law as to ſalvation, and the irritation of ſin thereby.* 16. *Of Medicinal efficacious Grace, and its neceſſity.* 17. *The nature of efficacious Grace in Divine ſuavity.* 18. *There is no ſufficient Grace but what is efficacious.* 19. *How many wayes Gods Precepts are uſefull and poſſible, without ſufficient Grace.* 20. *The Diſtributions of Efficacious Grace into preventing and ſubſequent.* 21. *All Grace in love to God.* 22. *Of ſervile fear, its cauſes, &c.* 23. *Of Free-will, its nature, &c.* 24. *The mode of reconciling Free-will with Efficacious Grace.* 25. *Of Predeſtination, its act, object, motives, &c.* 26. *Of Reprobation, and againſt Uni-*

verſal

verſal Grace. 27 *Againſt Scholaſtick Theologie.* 28. *The* Janſenists *Dogmes of faith, touching the perfection of Scriptures, efficacious Grace, juſtification by faith,* &c. 29. *Their practical Theologie.* 30. *Their Principles as to Church Diſcipline:* 1. *That there is no humane infallible judge in matters of faith.* 2. *That Church-power is declarative only.* 3. *For liberty of Conſcience,* &c.

§. 1. The Principles of *Janſeniſme.*

HAving given ſome *Hiſtorick account* of *Janſeniſme*, its *Authors*, *Riſe*, and *Progreſſe*, together with ſundry *particularities*, as to *matter of fact*: we now proceed to its *Principles* both *Dogmatick* and *Practick*; wherein we may be more *affirmative* and *peremptory*, than in former *matters of fact*. The *Principles* of *Janſeniſme* (as of all *Religion*) have a threefold *σχέσις* or *regard*. 1. *To Faith* or *Doctrine*. 2. To *Diſcipline* and *Worſhip*. 3. To *Morals*, or *Converſation*. We ſhall begin with the firſt, namely the *Principles of* Janſeniſme relating unto *Faith*; which though in themſelves more *ſpeculative* and *notional*, yet have they a very *ſoverein influence* on *practice*.

1. The Notional Principles of *Janſeniſme* as laid down by *Janſenius.*

Theſe *notional principles* of *Janſeniſme* may be conſidered, as laid down by *Janſenius*, the *Founder* of this *Sect*, or as taken up by his *Adhærents*. We ſhall firſt conſider them, as they are to be found in *Janſenius* his *Auguſtinus*, which is made the *ſource* and *meaſure* of *Janſeniſme*. And here we may not engage ſo deeply, as to *extract* a *perfect Idea* of all *Janſenius*'s *Doctrine*; but ſhall content our ſelves to cull forth and collect ſuch *particular notions* of his, as carrie in them ſome note of *peculiaritie* and *remarque*, whence the denomination of *Janſeniſme* received its *Original*. And in this undertaking we ſhall follow *Janſenius*, κατὰ πόδας, in his own words (tranſlated) and method, as well as ſenſe, ſo near as we may.

1. Efficacious Grace the firſt Principle of *Janſeniſme*.

1. As τὸ πρῶτον ψεῦδος, the *firſt lie* or *Idol* of *Moliniſme* conſiſts in the aſſerting of *Free-will*; ſo, τὸ πρῶτον ἀληθὲς, the *firſt Truth of Janſeniſme* regards *Efficacious Grace*. This is the firſt *great fundamental notion*, which I have remarqued in *Janſenius* and his *Adhærents*, who indeed are great *Advancers of Efficacious Grace*, but as great *Abaſers* of

Corrupt

Corrupt Nature, *friends* of *Free Grace*, but profeſſed *enemies* of *Free-will*. So *Janſenius* (in his *Auguſt. Tom.* 2. *fol.* 60.) diſtinguiſheth of a twofold *Adjutorie*, or *Divine Aſſiſtance*: the one he calls an *Adjutorie ſine quo non*, *without which we cannot act*: the other he calls an *Adjutorie quo*, *by which we act*. The *firſt* he makes to be only *habitual*, *preparatory* and *potential*, whereby the *Powers* of the Soul are *prepared*, *corroborated*, and *capacitated* to act: the *ſecond* he makes to be an *actual*, *energetick* or *influential Adjutorie*, whence followeth the *application* and *determination* of the *power* to act. The former *potential habitual Adjutories* he ſuppoſeth to be in the ſame rank, with the *Power* or *Faculties*, for whoſe *corroboration* and *aſſiſtance* they are given: for out of them and the *power* which they *informe*, there is *conſtituted* one *intire complete operative faculties*; whence the *power cloathed* with, or *informed* by theſe *habitual Adjutories*, receives the denomination of an *actus primus*, a *firſt act*, which gives not τὸ θέλειν καὶ ἐνεργεῖν, *Phil.* 2. 13. the *will*, and *the doe*, but only a *complete power* of

Of a twofold Adjutorie habitual and actual.

Habitual Grace.

Phil. 2.13.

of *willing* and *doing*. Amongſt theſe *diſpoſitive potential Adjutories* or *Aſſiſtances* he reckons all *Habits* or *Powers* as *Intelligible ſpecies* or *Ideas*, and the light of Intelligence, commonly ſtiled *intellectual Habits*; as all *moral Habits*, *Diſpoſitions*, and *Preparatory Graces*, ſeated in the will. As for the *adjutorium quo*, the *Adjutorie by which we act*, or *actual Aſſiſtance*, he proves, by invincible arguments, that both the *Will*, and the *freeneſs* of the *will*, as to whatever is *morally good*, depends *immediately* and *wholly* on the actual *Adjutorie* or *concourſe* of *Efficacious Grace*. This he proves at large, in his *Tom.* 3. *lib.* 1. *c.* 2, 3. but eſpecially, *cap.* 4. *fol.* 6. where he gives this *Demonſtrative reaſon* from the cauſe, why no *Motion* or *Act* of the *Will* can *be Morally* good, without the *Adjutorie of Efficacious Grace*: 'The true *root* '(ſayes he) why no work *morally* good, 'can be done without *Grace* freeing or 'uncaptivating the *will*, is this: That 'which by the bondage of Concupiſ-'cence is taken from good works, is 'not ſome *ſupernaturalitie* of the work, 'or the *Reaſon* of *merit*, but it is the 'very

Of Actual Grace, and its neceſſitie.

'very *formal Reaſon*, by which a good 'work is *conſtituted* ſuch; ſo that upon 'the defect thereof ſin *ipſo facto* fol- 'loweth. For the *Pondus* or weight of '*Concupiſcence*, with which the ſoul is 'poſſeſſed, wreſts it from the love of '*juſtice* and *rectitude*, which is *neceſſa-* 'rily and *eſſentially* required in every 'good work, and faſtens it to ſome Crea- 'ture. But of this more hereafter.

§. 2.
2. The traduction of Original ſin.

2. Another great *Principle*, on which *Janſenius* does largely diſcourſe in order to the ſubverſion of *Moliniſme*, is touching the *Traduction* or *propagation* of *Original ſin*, &c. So *Janſen. Auguſt.* Tom. 2. lib. 1. cap. 6. fol. 86. 'I find it, ſayes 'he, to be the undubitable opinion of '*Auſtin*, *That Original ſin is no otherwiſe* '*propagated, from the firſt man to Poſte-* '*ritie, but by the luſt or Concupiſcence of* '*the fleſh*; that by the magnitude of that 'ſin all humane nature ſhould be vitia- 'ted. For by this it comes to paſs, that 'this *Concupiſcential Law*, or *evil of Na-* 'ture, being propagated, alſo Original 'ſin ſhould be propagated. This he does more fully explicate in what follows,

cap.

cap. 19. of this *lib.* 1. Where he proves out of *Auſtin*, that good or evil *Qualities* are *propagated*, not by *Emigration*, but *Afficiencie* (*i. e.* by affecting what is produced) by reaſon whereof there is ſome like *Qualitie* propagated, as lights are propagated by *Afficiencie*, without *emigration*. *Janſenius* aſſerts here a *Prolifick force* in the *ſeed*; alſo a great *efficacie* in the *fancie* of the Parent, for the *propagation* of *original ſin*; concluding, that the depraved *Imagination* and *Luſt* of the Parents have a mighty force and influence on the *Morals* of their children. And whereas it may be demanded, how the ſoul can receive *Impuritie* from the bodie? he replies, that the ſoul, by the defilement of the *fleſh*, becomes *fleſhly*: for the *ſocietie* of *ſinful fleſh* hinders it from *ſavoring* any thing that is *ſpiritual*: as *liquors* receive a tang from the veſſel, *&c.*

§. 3. The depravation of the underſtanding: and how far invincible ignorance is ſin.

Janſenius proceeds, from his Diſcourſe of *Original Sin* in general, to the *particular branches* thereof; and begins with the *Depravation* of the *Underſtanding*. So in his *Tom.* 2. *lib.* 2. *cap.* 5, 6. *fol.* 128. Where

Where that which deſerves ſpecial *remarque* is, that he proves, againſt the common perſuaſion of the *Scholes*, *that invincible ignorance of what is our duty is both ſinful and puniſhable.* His words are theſe, 'Invincible *ignorance*, which flows 'from neceſſitie, not from the will, is 'not without ſin. By *invincible ignorance* he means ſuch as cannot be overcome by any *human diligence.* And firſt he takes it for granted, that *invincible penal ignorance*, wherein we are borne, wants not ſin. Then he comes to a diſtribution of *Ignorance*, into *Ignorance of Law*, and of *Fact*: as for *Ignorance of Law*, 'tis either of the *Divine Poſitive Law*, or of the *natural Law*; and thence he concludes, That the queſtion is not of *invincible Ignorance*, as to *matter of Fact*, or as to the *Divine Poſitive Law*, both which excuſe from ſin; but of *invincible Ignorance* as to the *Law of Nature*, or any branch thereof. Now that this *invincible Ignorance* of *Natures Law*, excuſeth not from ſin, he proves, 1. Becauſe the knowledge of the ſaid *natural Law* is *connatural* to human Nature. 2. If *invincible Ignorance* of the Law of

Janſen. Aug. to. 2. lib. 2. c. 2, 3, 4, 5.

of Nature ſhould excuſe ſin, there is no reaſon why *judicial excecation* or blindnes ſhould not alſo excuſe ſin: for both are a ſort of ignorance; and both are *invincible* to *corrupt nature* only, but *vincible* by *Divine Grace* and *Power*. Thus *Janſ. Aug. Tom.* 2. *l.* 2. *c.* 6. *fo.* 127, *&c.*

§. 4. Of concupiſcence, and its natural propention unto the creature.

Hence *Janſenius* paſſeth on to the *corruption* of *the Will* and Affections; which he diſcourſeth of under the notion of *Concupiſcence*. So *Tom.* 2. *lib.* 2. *cap.* 7. *fol.* 130. 'Concupiſcence (ſaies he) 'which *Tullie* calls *Luſt*, and the *Platoniſts Pleaſure*, or *delectation*, is nothing 'elſe than an *habitual pondus* or weight, 'by which the ſoul is inclined and bent 'to the *fruition* of the *creatures*. For 'whether this *concupiſcence* be the very '*ſenſitive Appetite* and *Will*, as deſtitute 'of Grace, and, by their own gravitie 'and weight, prone to the *appetition* of 'things created, as many will have it; 'or whether it be ſomewhat ſuperadded 'to theſe powers, as *Auſtin* rather in-'clines; (whether one or t'other) its 'ſtill like an *inveterate cuſtome*, pertinaci-'ouſly *propelling* to the *fruition of Plea-*'*ſures*:

ſures: Whence *Auſtin* more than once calls it, a *natural*, and, as to all human power, *invincible* cuſtome. The *object* of this *concupiſcence* he makes to be, what ever is not God; and particularly all *pleaſures*, not only of the bodie, but alſo of the mind. Whence he does, with *Auſtin*, reckon not only the *Epicurans*, but alſo the *Stoicks*, and other *philoſophers*, who placed the *chiefeſt good* in *Wiſdom or Virtue*, *as ſenſual voluptuous perſons*, *who lived according to the fleſh*, Rom. 8. 4, 5. The *End* of this *Concupiſcence* he makes to be, the *fruition of the creature*. For all *love* either *terminates on God*, and ſo 'tis *charity*, or on the *creature*, and ſo 'tis *concupiſcence*; which according to *Auſtin*, is, *quando utimur fruendis*, *ac fruimur utendis*, *an uſe of things to be injoyed*, *and an injoyment of things to be uſed*. Thence, in what follows, *cap.* 8. *fol.* 132, *&c.* he gives us the diſtribution of *Concupiſcence*, according to that 1 *John* 2. 16. into 1. *The Concupiſcence* of the *ſenſitive part*, or the luſts of the fleſh, which comprehends all the *Pravitie* of the *external ſenſes*, *&c.* 2. The *Concupiſcence* of *knowing*, or *curioſitie*,

Rom. 8. 4. 5.

1 John 2. 16.

ositie, termed the *luſt of the eye*. 3. T*Concupiſcence of excelling*, called t*pride of life*. Theſe three Parts of *Cupiſcence* he makes the *roots* of ſin.

§. 5. Of the Nature of *fruition*; and that God is the alone *object* thereof.

Janſenius having diſcourſed at large the *Adherence of the Will* to the creatur which he calls *Concupiſcence*, he com to treat of the Wills *Adheſion* to God, under the *Notion* of *Fruition*. So *Tom.* 2 *lib.* 2. *cap.* 16. *fol.* 150, *&c.* "Man '(ſaies he) *love* thoſe things they know 'not they *love*; but this their *love* is diſ 'covered by *fruition*: for *love* without 'fruition cannot be underſtood; as neither 'fruition without *love*: ſeeing *love* is the 'beginning of *fruition*; & *fruition* the *end* of 'love; for none *injoys* any thing but what 'he *loves*; and none *loves* any thing but 'what he would fain *injoy*. Whence it 'comes to paſſe, that as there is no *Fru*'ition, but what is ſeaſoned with *love*; ſo 'there is no *love*, but what tends to *fru*'tion. Therefore *love*, ſaies *Auſtin*, *is no*'*thing elſe, but the will deſiring or ten*'*ding to the fruition of ſomewhat* ——For 'love, as a hidden fountain, precedeth 'fruition;

'*fruition*; and *fruition* as an open ſtream 'or lake wherein love is drowned, is 'more manifeſt than *Love*: Wherefore 'there is the greateſt *vicinitie* betwixt '*fruition* and *love*; ſo that *Auſtin*, expli-'cating the reaſon of *fruition*, ſaies, that 'to *injoy any thing*, *is by love to adhere unto* 'it, *for it ſelf*. For if we do not adhere 'unto the thing for it ſelf, we do not 'properly love it, but that other thing, 'for which we adhere to it. *Fruition* pro-'perly is not *love*, but the *fruit*, *effect*, 'and *end* thereof. For love when its 'object is *abſent*, breaks forth into *de-'ſire*; and when *preſent* and poſſeſſed, in-'to *fruition* and *joy*; which is the *center* 'that *terminates* its *motion*. Theſe things 'being thus explicated; it evidently fol-'lows, (adds he) according to *Auſtin*, 'that a *rational creature* may injoy no-'thing but God only. For we injoy on-'ly that which we *love for it ſelf*; wherein 'our *objective happineſs* conſiſts--From this 'immobile principle it follows. 1. That 'all *uſe* of the creature, which is not 'referred unto God, is *ſin*. 2. That all '*fruition* of the creature, no leſſe than 'the love thereof, is *ſin*. 3. That to

'*uſe God* for the obtaining the creature, 'is ſin: which perverſitie is found in all 'ſins; whileſt we would *injoy things to* 'be *uſed*, *and uſe things to be injoyed*. 'Whence ſprang that rule of *Auſtin*, that 'all *human perverſion is*, *when men would* 'enjoy *things to be uſed*, *and uſe things* 'to be enjoyed: And again, *all ordination* 'and *virtue*, *is to injoy things to be injoyed*, 'and *to uſe things to be uſed*. For this is commanded, not only by Chriſtian Diſcipline, but alſo by that *natural order* which the *eternal Law has conſtituted*: Which order is apparently diſturbed when any *injoy the means* as the *end*, or ſtick in the *way*, as in the *terme* or end. Hence *cap.* 21. *fol.* 164. he adds, 'This 'the Spirit of God moſt ſavingly indi- 'cates unto us, that there is no truer '*ſelf-love* than that, whereby we love 'God *with all the heart*: and becauſe the 'moſt refined and noble love of God, 'conſiſts in a mans being abſtracted from 'the *reflexion*, and *conſideration* of him- 'ſelf, it thence followeth, that by how 'much the more a man *forgets himſelf*, 'by ſo much the more noble and *exact* 'regard he has unto *himſelf*. Thus, by

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an *admirable* kind of *contention*, the more man *denies himſelf*, the more he *ſeeks himſelf*; the more he is *emptied* of ſelf, the more he is *filled with God*. *To relinquiſh God is to embrace nothing.*

§. 6. Why love to the creature for it ſelf is irregular.

Hence *Janſenius* (*Tom. 2. lib. 2. c. 19. p. 156.*) gives us a *demonſtration from the cauſe*, why it is unlawful, for a creature to *terminate* on himſelf or on the creature, as the *ultimate object* of his *love*. Becauſe this is the *natural condition* of a *rational creature*, to be placed under God, but above all *corporeous Beings*. Now this *order* is preſerved by *regular Loves* and *Weights*. For a *weight*, according to *Auſtin*, is the *impetus* or *Bent of every thing towards its proper place*. And the *weight* of a *rational creature* is his *love*, which is the *idea*, and *meaſure* of *corporeous weights*. This *Pondus* or *weight of love*, is *infuſed* into a *rational creature*, for the preſervation of *natural* order; that ſo he may be *ſubject to God*, but *Lord* of all *inferior* things. For ſuch is the *nature of love*, that it *ſubjugates* the *perſon loving* to the *thing beloved*. What we *love* we *ſerve*, and are *inferior* unto: whence it fol-

lows that the *Lover* is affected with the *perturbations* of the thing *belov* Seeing therefore *God*, the *first Truth* and *chiefest Good*, is alone *superior* to the rest tional creature, to him alone we ought to *subject* our selves, by the *weight love*: which when we do, we act rationally and *virtuously*: for *virtue*, which implies the *best state* of a *rational creature*, is nothing else but the *order of love* whereby, as by a *weight*, the soul keeps it self *below* that which is most *supreme* and above that which is *below* it, in middle state, according to the *obligation* and appointment of the *eternal Law* Hence the root of all sin is an *inordinate adherence* to the creature, *&c.*

§. 7. Seven Pestiferous effects of creature love and fruition.

Thence *Jansenius* proceeds to demonstrate the *pestiferous effects of inordinate* love, which *terminates* on the *creature* So *Tom.* 2. *lib.* 2. *cap.* 20. *fol.* 159. The first *effect* (saies he) which the *love of the creature* produceth in the soul, is *amission of libertie.* Whence also follows *incapacitie of judgement.* 2. Another *effect* of this *inordinate love* to the creature, is, that it *transformes* us into the *likeness*

eneſſe of thoſe things we *love*. For all ve tends to *unitie*, ſo far as 'tis poſſi-e; and albeit it comes ſhort thereof, t it leaves a *likeneſſe*. For all *likeneſſe* but a *defective Unity*: So that by the rce of love, a man that loves the *fleſh*, is ereby made *fleſh'y*. 3. Hence follows ano-er effect of *creature love*; the *alligation* or *inding* the heart to the things *beloved*. This at firſt is *inſenſible*; but yet by fre-uent acts, this *inordinate love* increaſ-th; ſo that at laſt, from *delight* there riſeth *cuſtome*; and from *cuſtome neceſſi-ie*. 4. Whence alſo follows a *difficultie* of rending the heart from, and *grief* in parting with *beloveds*. 5. Hence likewiſe reſults *inſtabilitie* and *inquietude* of ſoul. 6. Whence alſo proceeds *defilement* of *ſoul*: for love is a kind of *touch*, yea, 'tis an *intimate ingreſſe*, or *entering* into the thing beloved; which, if it be more ig-noble than the lover, does *blemiſh* and *contaminate* its dignity. This *Impuritie* clouds and darkens the mind, obſtructing its *ſerenitie* of *judgement*. 7. Laſtly, From this *hebetude* of *mind*, and *alligation* to creatures, proceeds a *perverſe uſe* of things; which is another *peſtiferous ef-*

fect of *creature love.* For we can ne*ver use things* well, till we have ſpirits *obliged* from them: a mind chained the creature by inordinate love, can but *abuſe it.* Whence he conclud fol. 162. *That all things muſt be refer unto God, not only in the habitual con tution of the ſoul, but alſo in actual, or leaſt virtual intention thereof.*

§. 8. No Free Will to good.

Theſe things being *premiſed* touchi *inordinate* and *ordinate* love or fruiti *Janſenius* proceeds to prove that *F Will* cannot be the *Parent* of any *m ſpiritualy* or *morally good.* So *Tom.* 2. 3. *cap.* 14. "We judge, ſaith he, t 'opinion of *Auſtin*, and his *Diſciples* 'indubitable. 1. That no good wo 'no not morally ſuch, can be perform 'by *Free Will*, unleſſe it be *freed by Gra* and that not of every kind, but of *fa* '2. That the *Libertie* of abſtaining fr 'ſin is loſt, and a neceſſitie of ſinni 'even in every act, introduced: becau 'whatever is not of faith, is ſin. Th he farther demonſtrates, *Cap.* 17. *fol.* 10 'Becauſe, according to the *principl* 'Auſtin, there can be no Work t 'go

'good, but what is referred unto God, 'for himſelf. Whence *lib.* 4. *cap.* 11. he proves, *That the virtues of the Romane and Greek Philoſophers were vain and ſinful, becauſe ſwollen with pride.* And *cap.* 12. he particularizeth in the *pride* of the *Stoicks*, who held, *That the Offices of virtue were deſireable becauſe conſentaneous to reaſon*; wherein they made *reaſon* their *God*. He farther demonſtrates the Pride of the *Stoicks* and *Peripateticks*, in making virtue to be the *chiefeſt Good*, which, ſaies he, is in *Auſtins ſenſe, to live according to the fleſh*, Rom. 8. 5. Hence alſo he proceeds to demonſtrate, *Tom.* 2. *lib.* 4. *cap.* 16. *That there are no ſeeds of virtue naturally in men.* He grants, that if we conſider the *Office of virtue materially* and *nakedly*, without regard to its *forme* or *end*, there may be ſaid to be ſome *ſeminal diſpoſitions* naturally implanted in *human nature*: whence ſprang thoſe *heroick acts* of the *Romans*, *&c.* But addes he, this *Office of virtue* is but as the *matter* or *corps*; 'tis the *End* that is the *Forme*, or *ſoul of virtue.* Then he concludes, *that this opinion of the ſeeds of virtue inherent in human nature, was traduced,*

by the Semipelagians, from the *Gentile Philoſophers*, viz. the *Peripateticks*, *Stoicks*, *&c.* whoſe opinion *Tullie lib.* 5. *de finib.* thus relates: *Nature induced the elements of virtue,——— but ſhe only begins virtue, and no more.* Theſe *Philoſophick opinions of the ſeeds of virtue*, addes he, the *Pelagians*, *Semipelagians* and *Scholemen* have *brought into the Chriſtian Scholes*: whence alſo the *Scholemen* diſtinguiſh virtue into *Natural* and *ſupernatural*: which is a diſtinction not known to former Ages.

§. 9. Neceſſitie of ſin excludes not human libertie: neither is Indifference eſſential thereto.

Janſenius having demonſtrated the *Impoſſibilitie* of *Free Will* to good, with the *neceſſitie* of ſinning in *lapſed nature*, he goes on to remove that common *Pelagian objection*, *viz.* that this neceſſitie of ſin deſtroyes *human Libertie*. For the full ſolution hereof, he gives us an exact *Idea* of the *Libertie of the Will*, and its *combination* with ſome *neceſſitie*. Thus *Tom.* 2. *lib.* 4. *cap.* 24. Where he proves at large, *That Libertie includes not, in its formal reaſon or nature, Indifference to good and evil.* He ſhewes, that this falſe *Idea* of *Libertie* was taken up by the *Pelagians*, from

from the *inſtitution of Gentile Philoſophers*, who fancying nothing more as requiſite to good, but the meer *office*, or *naked matter*, aſſerted an *Indifference to good and evil* in all; wherein they placed *Libertie*, as the *Pelagians* and *Scholemen* after them. But that *Indifference* to good and evil is not eſſential or neceſſary to *Libertie*, *Janſenius* proves, 1. From the *Devils*, who are determined to evil, yet freely. 2. From the *good Angels*, who are determined to *good*, yet freely. 3. From the cognation 'twixt *Libertie* and *Voluntarineſſe*: For as an act of the Will may be *voluntary* ſo alſo free, though *immobile* and neceſſarily *determined*; and that according to the confeſſion of the *Scholes*, which grant that a *deſultori us mobilitie*, or *mutabilitie of will*, is not of the *eſſence of Libertie*, but its *imperfection*. He farther proves, that *Libertie* is the ſame with *voluntarines*; yea, the ſame with the *will* it ſelf, which ceaſeth not to be moſt *free*, when 'tis moſt *fixed* and *neceſſary*. Yea, this *firmitie* and *neceſſitie*, which ariſeth from the wills own *natural vehemence*, or *voluntary tendence* is ſo far from prejudicing its *Libertie*,

bertie, as that it does greatly *corroborate* and *confirme* the ſame. He tells us alſo, that theſe falſe *Idea's* of humane libertie were derived from *Ariſtotle*, who meaſured every thing by his own reaſon. Whereas others of the Ancients had more Orthodoxe notions of human libertie, making it the ſame with *rational ſpontaneitie*, or *voluntarines*, *&c.* of theſe things *Janſenius* diſcourſeth at large, in what follows, *chap.* 25. alſo in his *Tom.* 3. *lib.* 6. *cap.* 3. 5. 10, 25, 35, 37, *&c.*

§. 10. Againſt a ſtate of pure Nature.

The *Moliniſts* to maintain their πρῶτον ψεῦδος, or great *Diana* of *free will*, invented a *middle ſtate* which they call a ſtate of *pure Nature*, *without ſin* or *Grace*. This *Janſenius* greatly oppoſeth, as that which was greatly *derogatory* to the *Wiſdome* and *Grace* of God. So in his *Tom.* 2. he ſpends two or three whole Books in diſproving this *ſtate of pure Nature*. 1. He tells us, that ſuch a ſtate of *pure Nature* was altogether unknown to *Auſtin*, and the Primitive Church: it having been obtruded upon us by the Gentile *Philoſophers*, and *Chriſtian Hereticks* the *Pelagians*, *&c.* ſo *fol.* 278. Then he paſſeth

lib.

(*l.*1.*c.*1.*fol.*279.)to what the latter *Scholemen* mean by this their *ſtate of pure nature*, viz. *a Negative Puritie*, wherein they ſuppoſe a man to be created without *Sin*, or, *Grace*: I preſume the ſame with *Ariſtotles raſa tabula*, which he likened the ſoul unto. Now that there cannot be ſuch a ſtate of *pure nature*, *Janſenius* proves, 1. From the order or regard a rational creature has unto God, as his *firſt principle* and *laſt end* or good: For ſaies he, 'tis impoſſible that a *rational* 'creature ſhould be produced by God 'in a connatural manner, without ſome regard to his laſt and moſt connatural 'end. So *cap.* 3. *fol.* 282. For, the reaſon 'of *Divine Providence*, and the connatu-'ral order of things require, that as 'things proceed from a *firſt principle*, 'ſo they tend to ſome *laſt* end. Yea, 'this flows from the very *Inſtitution of* 'Human Nature, and is founded in its 'very *Eſſence*, that it adhere to God, as 'its *ſupreme principle* and *laſt end*. Which 'not to do is ſin. 2. Seeing a rational crea-'ture cannot be made without a will re-'gularly inclined to God as Creator, 'hence followeth a neceſſitie of Grace,

to

'to inſpire this will, whereby the poſ-
'ſibilitie of a *ſtate of pure nature* is over-
'turned, *&c.* 3. All love terminates ei-
'ther on the creature, and ſo 'tis *con-*
'*cupiſcence*, or on God, and ſo 'tis *Di-*
'*vine Charitie*, or love, *&c.* Whence it
ſollows, there can be no middle ſtate
'twixt ſin and Grace, becauſe the will
alwayes adheres to God or the *crea-*
ture.

§. 11. Love to God in the ſtate of Innocence, both natural and ſupernatural.

Hence *Janſenius* proceeds to demon-
ſtrate, *That Love to God was in the ſtate of Innocence a gift naturally due to humane Nature, and yet of Grace given to it.* So *Tom.* 2. *de Pur. Nat. l.* 1. *c.* 15. If (ſaies
'he) a rational creature cannot be cre-
'ated without love to God, then hence
'occurrs a weighty difficultie, whether
'this love may be ſtiled *natural*, or *ſu-*
'*pernatural*: a *debt* or *Grace*. To
'which he replies thus: 'It ſeems to me
'that both may be affirmed without
'*a contradiction*. That this love is *ſu-*
'*pernatural*, is beyond controverſie
'amongſt all *Catholicks*; for, as eternal
'bliſſe, ſo the Love of God, which is
'the way thereto, is in like manner *ſu-*
'*pernatural*:

'*pernatural*: for though one and t'other 'be the action of a creature, yet neither 'flows from the principles of *nature*, or 'natural faculties and force. This love 'to God may be called alſo *natural*, not 'only as *conſentaneous* unto *Nature*; but '1. On the part of *reaſon*: as the *na-* 'tural light of reaſon dictates, that God is 'to be beloved above all, and that by 'the moſt natural, ſtrict and univerſal 'obligation, than which nothing is more '*moral*, *eſſential*, and eternally obliging 'to *human Nature*, &c. 2. This love of 'God may be ſaid to be *natural*, in re- 'gard of the will, as God is the moſt '*natural end* of its choice, according to 'that of *Scotus*, God is the *natural end of* '*man*, *although not to be obtained naturally.* Whence he ſtarts another difficultie, *cap.* 17. *fol.* 312. *Whether this love to God, be a debt due to humân Nature?* to which he replies, '1. That God is to 'be loved by his creature in every ſtate. '2. That this love, although it be con- 'ſentaneous to *human nature*, yet it is the 'effect of *ſupernatural Grace.* 3. Hence '(ſaies he) it is moſt ſafe to affirme, 'that

Whether this love to God be a debt to human Nature.

'that a rational creature considered without any fore-going sin, cannot be created without love to God; at least without a sufficient *faculty*, by which he may be inabled to cleave unto God, as his Creator: for otherwise the will should be void of its *natural rectitude*, and so *sinful*, &c. Which to impute to God, is a note of *blasphemie*, whereby he is made the Author of sin. Thence *Jansenius* proceeds *cap.* 20. *fol.* 320. to shew how this love to God, though a debt due to human Nature, proceeds notwithstanding from Grace. 1. There are, saies he, certain debts or decent *connaturalities*, congruencies, and equities, which spring not from the right of the creature, but from the Grace of God. For God is oft said to be a *debtor* to himself, his own attributes, not only to his *Justice*, but also to his *Wisdom* and *Goodnesse*, &c. 2. Again, the very *nature* of a Rational creature, is the gratuitous and free gift of God; so in like manner the *rectitude* of the same nature, which though inseparable, yet it ariseth not from any *merit* of the creature,

How of Grace.

'creature, but from ſuch arguments or 'reaſons as concerne the attributes of 'God, his Wiſdom and Goodnes.

§. 12. There is no natural virtue or happines, but what is ſupernatural.

From the foreſaid *hypotheſis, that there is no ſuch thing as a ſtate of pure Nature*, *Janſenius* rationally concludes againſt, and rejects that uſual diſtinction amongſt the Scholemen of *virtue* and *beatitude*, into *natural* and *ſupernatural*, *&c.* So *Tom.* 2. *de Nat. Pura lib.* 2. *cap.* 2. *fol.* 326. Where he tells us, 'That he has oft 'wondred how it came to paſs, that the 'ancient Philoſophers, *Socrates*, *Plato*, *&c.* 'diſcourſed more accurately, and truly 'of the lapſed ſtate of man, than the 'late Scholemen? Neither addes he, 'can I find any other reaſon hereof than 'this, that the late *Scholemen* have all 'followed the pur-blind reaſonings of '*Ariſtotle*; who being ignorant of his 'own imbecillitie, and not ſenſible of any 'ſupernatural *adjutorie*, taught men to 'expect all good from their own vir-'tue, *&c.* Hence the *Pelagians* ſucked all 'their poiſon: which the Scholemen en-'deavoring to moderate and allay, have 'framed two men in one, a Philoſopher, and

'and a Chriſtian: Whence, what ever 'they find in the Philoſopher, touching '*free will* or *natural virtue* they apply 'to their Philoſopher; and whatever 'they find in Scripture, touching Grace, 'they refer to their Chriſtian. Thus 'they frame a double virtue and happi-'neſſe, one *natural*, another *ſupernatu-'ral*. So again, *Janſen. Tom.* 2. *lib.* 4. 'de Grat. Chriſti, cap. 16. fol. 255. The 'Scholemen, ſaies he, finding the *Pela-'gian* Infuſions touching *ſeeds of virtue*, 'repugnant to the *Catholick Doctrine*, 'they frame a *double man* in a *ſingle*, 'and ſo *double charitie*, *double virtues*, 'double works; the one *natural*, the other 'ſupernatural; whereof there is not the 'leaſt foot-ſteps in *Auſtin*, who termes 'the Philoſophers and Scholemens natu-'ral virtues but *ſplendid ſins*. So *Tom.* 2. 'de pur. Nat. lib. 2. c. 5. fol. 332. The 'Scholemen, ſaies *Janſenius*, confes, that 'man cannot be in a connatural mode 'created, but for ſome laſt end: hence 'they are forced to coin a twofold be-'atitude, one natural, t'other ſuperna-'tural, &c. Then he concludes *cap.* 8. 'That as this *ſtate of pure Nature* de-

'rived

'rived its original from the error of 'Gentile Philoſophie; ſo likewiſe this 'imagination of natural happines, &c. 'In brief, he demonſtrates clearly, that 'theſe common notions, ſo frequent in 'the Scholes, touching *natural* and *mo-* 'ral virtues and happines, as diſtinct 'from *ſpiritual* or *ſupernatural*, are but 'a meer *chimera*, or figment, hatcht firſt 'in the Gentile Scholes, and thence de- 'rived by the *Pelagians* and *Scholemen* 'into the Chriſtian Scholes, with no ſmall 'prejudice to the Chriſtian Faith. That there cannot indeed be any action or work *naturally* or *morally* good, but what is ſuch *ſupernaturally* and *ſpiritu-* *ally* is very evident, becauſe the rule of all good, whether *natural*, *moral*, or *ſpiritual* is one and the ſame, namely, the Will of God revealed in the Moral Law, which gives the *eſſe morale*, the *moral Being*, *moralitie* or *formal conſtitution* to all *moral good* or virtue, whether *natural* or *ſupernatural*. Beſides all good that is truly ſuch, requires an *integritie* or *fulnes* of *cauſes*, a good *principle* and *end*, as well as *matter* or duty, according to that *Theologick Maxime*, *Good conſiſts of*

all its causes, but evil of any defect.

§. 13. That God cannot but punish sin.

Hence *Jansenius* proceeds to prove, that there is a kind of necessitie on God, for the punishing of sin. So *Tom.* 2. *de Pura Nat. lib.* 3. *cap.* 2. 'That God, 'saies he, can permit sin, whereby his 'order is disturbed, to go unpunished, '*Austin* every where rejects, as a Pa-'radoxe irreconcileable with Divine Ju-'stice. And this necessitie of punish-'ing sin results not hence, that God has 'thus by his peculiar will constituted, 'but from the very sanction of the '*Eternal Law*, against which God can-'not act, any more than against him-'self, seeing it is nothing else, but Gods 'eternal *Reason* and *Will*. Then he pro-'ceeds *cap.* 3, 4. to shew, what 'those punishments are, which are so in-'separably and indispensably fastened to 'sin, *viz.* 1. *Horror of Conscience*, which 'is oft more intolerable than death it 'self. And if there be at any time se-'curitie on sinners, yet this ariseth not 'from any *health* of conscience, but 'from its stupor. Now by how much 'the more *stupid conscience* is, by so 'much

The punishment of sin is sin.

1. Horror of Conscience.

'much the more uncurable 'tis: as in the 'bodie, ſo in conſcience, *ſtupidnes* is a 'diſeaſe worſe than the moſt torturing 'dolors or pains. 2. Another inſepa- 2. Inquie-
'rable puniſhment of ſin, is a *perpetual* tude.
'*inquietude*. 3. But another more weigh- 3. Loſſe of
'tie and intimate puniſhment of ſin, is God.
'the *loſſe of the chiefeſt good*. For al-
'though no one ſins but with his will,
'yet no one parts with his chiefeſt good,
'but againſt his will. 4. This is fol- 4. Adhe-
'lowed with another puniſhment, which rence to
'is adherence to the creature, and by the crea-
'how much the more pleaſingly and ture.
'ſecurely the ſinner enjoyes the crea-
'ture, by ſo much the more 'tis faſtned
'to it, and therefore by ſo much the
'more miſerable. 5. Sin is an unſepa- 5. Sin is the
'rable puniſhment of it ſelf. For though worſt pu-
'ſin preciſely as voluntarie, is not a niſhment
'puniſhment but offence, yet as it is the of it ſelf.
'offence of a rational creature, ſo it is
'an evil, which none would voluntarily
'partake of: For none chooſeth pure ſin.
'The greateſt puniſhment of ſin, ſaies
'*Seneca* is in it ſelf: it is no ſooner com-
'mitted but puniſhed by its very act.
Whence *Janſenius*, *cap.* 11, *&c. fol.* 382.

proceeds largely to prove that no evil can be inflicted by God on an innocent person; which overturnes the *Molinists* state of *pure nature*.

§. 14. No obligation on God to give Grace to such as improve Naturals.

Jansenius, the more effectually to undermine the *Jesuits* great Idol of *Free Will*, proves *Tom.* 3. *de Grat. Christi*, *lib.* 1. *c.* 5. *fol.* 7. 'That God is not bound 'by any stable Law, to give *Grace* to him 'that does what he can by the force of 'nature to improve the abilities he has. 'For (saies he) there is no *Law* or *Ordination* of God: by which Grace is 'conferred on sinners that do nothing of 'good: but this is dispensed, not only 'altogether freely, but also according to 'the most profound Laws of *Divine Gubernation*; whereby Grace is sometimes 'imparted to the most hainous sinners, 'and denied to others more righteous. 'Whence the question is resolved into 'this, *Whether Grace be infallibly given 'to those who are less sinful.* That Grace 'is not thus dispensed, is evident, in 'children, who without peradventure 'are lesse sinful than persons adult, and 'yet frequently excluded from having any

'any ſhare in *Divine Grace.* The like as 'to perſons adult. And indeed this 'Law obliging God to diſpenſe forth 'Grace, according to mens improvement 'of *Naturals*, is but a vain Comment 'found out by ſuch, who being not able 'to bear the inſcrutable profunditie and 'liberalitie of imparting Grace, were wil-'ling to frame certain chains, whereby '*Nature* and *Grace* ſhould be knit toge-'ther, that ſo *condemned Nature* might as 'it were by certain *ſcales* or degrees 'paſſe from one to the other. Thus '*Janſenius.*

§. 15. The impotence of the Law as to ſalvation with the irritation of ſin thereby.

Hence *Janſenius* undertakes to prove the *Impotence* of the *Law* as to ſalvation, and its *prevalence* as to the *irritation* of ſin. So *Tom.* 3. *de Grat. lib.* 1. *cap.* 8. 'The knowledge of the Law, (ſaies he) 'although it removes the ignorance of 'our dutie, yet it leaves *concupiſcence* 'more difficult to be overcome, more 'flouriſhing and ſtrong than before. And 'whoever imagineth, that the Law was 'given to the Jews immediately for this 'end, that ſo they might by inſtitution 'thereof be brought to a more facilitie

'of righteousnes is greatly deceived. 'For lust being represſed, is increaſed; 'and being like to be deprived of its 'luſted good, it burnes more ſtrongly for 'the injoyment of it. Yea, the Law is 'ſo far from leſſening ſin, as that it ag- 'gravates the ſame, and ſhuts up the 'ſinner under a more ſevere condem- 'nation. 1. In that he now ſins againſt 'more light, *&c.* 2. In that, if the ſin- 'ner be brought to any *partial* or *im- 'perfect conformitie* to the precepts of 'the Law, he preſently is puffed up 'with pride, carnal confidence, and ſelf- 'ſufficience which is the worſt of ſins. Then *cap.* 16. 18. he proves, *That the Grace of the Law, affects the mind only, not the will: it ſhews the diſeaſe, but does not cure it*, &c. of which more hereafter.

§. 16. Of medicinal efficacious Grace its neceſſitie.

Janſenius having demonſtrated the *Impotence of the Law*, in *combination* with *Free will*, to confer Grace, he thence proceeds to prove the *Neceſſitie and efficacie of Chriſts medicinal Grace, &c.* So *Tom.* 3. *de Grat. lib.* 2. *cap.* 22. 'The 'genuine nature (ſaies he) of *medicinal Grace*

'*Grace* conſiſts herein, that it give not 'only an *habitual* or *potential capacitie*, 'but alſo an *actual Adjutorie*, or *Aſſiſtance*, 'whereby the will may be *determined* '(*hic & nunc*) immediately unto good. 'Then *cap.* 24. he proves more largely, 'That this *medicinal Grace* is Vorticor-'dious or moſt potent. 1. In that it 'does, by an *ineffable ſuavitie*, mixed 'with *power*, effectually overcome the 'heart. 2. In that God is the alone ſu-'preme *Agent* in this work. 3. In that 'this *Medicinal Grace* is ſuch, as that its 'effect depends not on the will, but the 'will is by it determined: whence *Au-ſtin* ſaies, the *will cannot reſiſt this Grace, but that ſhe is more in the power of Gods triumphant victorious Grace, than in her own*, &c. Whence he proceeds to prove, that the *Moliniſts Conditional Grace* deſtroies Chriſts *Medicinal Grace*, and the difference 'twixt the Grace of a *ſick*, and that of a ſound *will*, &c. *cap.* 25.

§. 17. The nature of efficacious Grace in Divine ſuavitie.

Hence, *lib.* 4. *de Grat. c.* 1, *&c. Janſenius* proceeds to diſcourſe more fully of the nature of this *Medicinal Efficacious Grace*, which he ſtiles a *ſpiritual ſuavitie, or cœleſtial delectation*, whereby the will is prevented, and bent to will and do whatever God has appointed it ſhould will and do. This he afterwards calls the *Inſpiration of Charitie*, with other *Affections* naturally flowing thence. That this *medicinal* Grace is, as to its ſubſtance, a *ſpiritual ſuavitie* or *delectation* infuſed from Heaven, he demonſtrates out of *Auſtin*, 1. By an induction of every kind of good, which owes its original to this *Inſpiration* of *Divine ſuavitie* infuſed by God. 2. He proves the ſame from the contrary, namely ſin, which ſprings from a terrene *ſuavitie*. 3. From the conflict 'twixt theſe oppoſite ſuavities. 4. From the nature of the will, which by reaſon of its *infirmitie* embraceth nothing, but what delighteth: and by how much the more it delighteth in any act, by ſo much the more ſtrongly it acteth or worketh. Then *cap.* 11. he tells us, that *this heavenly*

venly delectation, is a vital indeliberate act, dropt into the ſoul by God; which implies both love and deſire of, as alſo complacence and ſatisfaction in its proper objects. He makes *Love* to be the principal cauſe of this *Delectation*, which tends to its center God, by the motion of deſires, and terminates or reſts therein by ſatisfaction and delight. For who ever loves God, does ſo far poſſeſſe him, and thence injoies him with delight, and and alſo delights in him with injoyment, *&c.*

§. 18. No ſufficient Grace but what is efficacious.

Janſenius having made ſome entrance on the explication and demonſtration of *Efficacious Grace*, he aſſerts and proves, *Tom. 3. de Grat. lib. 3. cap.* 1, 2, 3. 'That 'men in their *lapſed ſtate* are afforded 'no *ſufficient Grace*, but what is alſo 'efficacious. For, ſaies he, this *Adjutorie* 'purely *ſufficient* belongs to the *Grace of* 'Nature, and is altogether *unuſeful* for 'the reparation of perſons *lapſed*, al'though it ſhould be augmented to ſix 'hundred degrees of *ſufficience*: Yea, it 'cannot be aſſerted, ſince the fall, un'leſs with a greater deluſion than that

'of

'of the *Pelagians*, taking away original
'ſin, we will allow unto *Nature un-*
'*wounded force*. Yea, what can be pro-
'duced more monſtrous, than ſuch
'kind of Adjutorie, diſtinct from all the
'reſt, which was never from the be-
'ginning of the fall, nor ſhall be to the
'day of judgement, conferred on the hu-
'man will. So *cap.* 5.---11. he proves,
'That the Law was given to the Jews,
'and to many Chriſtians, without any
'ſuch *ſufficient* or *adjuvant* Grace. And un-
'believers want this ſufficient Grace as
'well the *next* as more *remote*, and all
'the principles thereof, *&c.*

§. 19. How many waies the Precepts of God may be ſaid to be poſſible and uſeful without ſufficient Grace.

Hence *Janſenius* paſſeth on to ſhew, *how many waies the precepts of God may be ſaid to be poſſible, without aſſerting ſuch a ſufficient Grace*: So *Tom.* 3. *de Grat. lib.* 3. *cap.* 15, *&c.* 'That the *Poſ-*
'*ſibilitie* of Gods commands, on which
'the Libertie of Will, and the *Reaſon* of
'ſin depends, may be more fully ex-
'plicated, it muſt be obſerved, how ma-
'ny wayes a man may be ſaid to be
'able, *&c.* 1. Moſt remotely, by the
'*flexibilitie* of *human libertie*. 2. Some-
'what

what more nearly, by *faith* and *love*.
3. But moſt compleatly by the *Aſſiſtance of actual Grace*. This *complete power*, which *actual Grace* gives, is alwaies joined, and that inſeparably, with an *actual will*. Thus therefore the precepts of God are poſſible, 1. To the juſt by *faith* and *love*. 2. To unbelievers, by virtue of the flexibilitie of *natural libertie*, neither does the *ſuſpenſion of actual Grace* at all excuſe their *moral impotence*, of obſerving the Precepts; becauſe this *impotence* is not *antecedent* but *conſequent* and voluntary, 'ariſing from the perverſe diſpoſition of 'the will, which, by how much the 'more fixed 'tis; by ſo much the more 'inexcuſable 'tis, ſo far is it from excuſing ſin. Then *cap.* 17. *Janſenius* 'proves, that theſe Divine Precepts are 'very uſeful, (though impoſſible to be 'kept) by unbelievers, without the vain 'figment of *ſufficient Grace*, and that '1. To diſcover mens dutie. 2. To diſcover their infirmitie. 3. To render 'them inexcuſable. 4. As a *medium* of 'judicial hardnes. 5. But eſpecially as to 'the Elect, theſe Precepts and Exhorta-

'tions

'tions are uſeful: 1. To teach them the
'*infirmitie*, their *blindnes* and hardnes
'heart, *&c.* 2. To make them of ſu
'miſſe and humble ſpirits, willing to
'ſaved in Gods way, and on termes
'free Grace. God commands a du
'beyond our ſtrength, thereby to dr
'us out of our ſelves to Chriſt. 3. T
'gether with the Word of Precept, G
'gives out a word of Power, *&c.*

§. 20. The diſtribution of Grace into Præventing, ſubſequent, operant, cooperant, excitant, adjuvant.

Janſenius having diſcourſed of t
Nature and *Neceſſitie* of *Efficacious* Gra
he proceeds to treat of the ſeveral kin
thereof. Thus *Tom.* 3. *lib.* 4. *de* Gr
cap. 12. to the 19th, where having give
the ſentiments of *Suarez*, and *Vaſque*
and their defects herein, he laies dow
a diviſion of his own conformable
the mind of *Auſtin*, and ſo diſtribut
Grace, 1. Into *Prævenient* and *ſubſequen*
'Which names (ſaies he) are reſp
'ctive; whoſe terme is not *Grace*, (
'though one Grace did precede th
'other) but the acts of the *Will*. Fo
'Grace is ſaid to be *prævenient*, becau
'it prevents every good motion of th
'will; and *ſubſequent*, as it follows th
foregr

foregoing good *motion*. This diviſion had its riſe not from the *Metaphyſick Speculation* of the latter Scholemen, but from that famous *Pelagian* Controverſie, *whether the Will begins the firſt good motion, ſo as that Grace follows the good motion of the will?* or *whether on the contrary, Grace præcedes*, &c. Hence *Grace operant*, is the ſame with *prævenient*, and *Grace co-operant* the ſame with *ſubſequent*. Hence alſo *Grace excitant* is called, that which *begins the firſt good motion in the will*, and *Grace adjuvant* is that which aſſiſts any good already begun in the will, *&c.*

§. 21. All Virtue conſiſts in love to God.

Janſenius having finiſht his Diſcourſe of *Medicinal Efficacious Grace*, he proceeds to the *effect* thereof, namely to *Virtue*, which he makes to conſiſt, *radically* and principally in *Love to God*. So *Tom. 3. de Grat. lib. 5. cap. 3*, &c. 'Auſtin (ſaies he) teacheth us, that the virtue of a *Rational creature*, is no other than *love to God*. Which Doctrine indeed ſeems very *exotick* to the Sectators of *Ariſtotles* Morals; but yet, if it be duely weighed, it will be found to

'be

'be moſt true. For mans chiefeſt good
'and virtue conſiſts in adhering to God
'which is done by *love*. *Virtue* is no
'thing elſe but a *rectified will*. Hence
'he proves, *that all the Cardinal Virtues*
'*Prudence*, *Temperance*, *Juſtice*, *Fortitude*; *yea*, *thoſe which they terme ſuper*
'*natural*, *as Faith and Hope*, *have all*
'*their original from Love to God*. Hence
'alſo he proves, *cap.* 9. 10. That *love*
'*concupiſcence which refers all to ſelf*, *in*
'*reſpect of God*, *is vitious*: *yet 'tis not re*
'*pugnant to love to God*, *to have an eye*
'*on the reward*: *for love to God for himſelf*
'*is the only reward of our love to God*,
i. e. conſummate love to God, is the only reward of our preſent inchoate love to God.

§. 22. Of the fear of Hell, its cauſes, effects, &c.

Hence *Janſenius* paſſeth on to treat of the *fear of Hell*, its *cauſes*, *properties*, and *effects*. So *Tom.* 3. *de Grat. lib.* 5. *cap.* 21. &c. where he ſhews, that the fear of Hell, conſidered in its ſelf, is lawfull and profitable; becauſe it is an avoiding of evil, yea, it may be *ſubordinate* to our laſt end: And whereas ſome ſtick or acquieſce in this fear, as

in

the term or center; this is the fault of him that fears, not of the fear. He then diſtinguiſheth 'twixt *ordinate* and *inordinate fear* of Hell: 'Ordinate is that whereby the fault is more feared than the puniſhment; *inordinate*, when the puniſhment is feared more than the fault; which ſome call *ſervile fear*. Thence he leads us to the Spring-head of this fear of Hell, ſhewing, how it ſprings not from a *ſpirit of Adoption*, which inſpires *cœleſtial ſuavities* into the heart; but from the *ſpirit of bondage*, or a certain *general Grace* of of God. Yet addes he, this fear of Hell is attributed to the Grace of God, becauſe 1. It proceeds from a *Legal faith* of Gods Eternal Judgement, which is a gift of God. 2. God followes this apprehenſion of future Judgement with 'comminations, threats, and commotions of 'Conſcience, &c. 3. God works this 'fear by ſoftening the heart; and that 'either by the *immiſſion* of temporal tri-'bulations, or by the *ablation* of carnal 'delights, which harden Conſcience. Thence he ſhews, *cap.* 25. that this fear of Hell is not from the ſpecial grace of Chriſt

Christ, 1. Because it produceth a Legal Righteousness. 2. It does not sever the heart from sin; because the sinner flies not from sin, but from punishment; he abhors sin, not as sin, but as *dolorifick* or painfull: there remains still in such, a depraved will, which is chained by fear of Hell, but not mortified or extinguisht. Hence *cap.* 35. he proceeds to Explicate the good effects of this *legal fear* in order to a *thorough conversion*: and so he concludes, that this *servile fear of hell*, as 'tis fear, so 'tis good, but as *servile*, so 'tis evil.

§. 23. Of Free-will, its nature, &c.

Jansenius having discourst at large of *medicinal Grace*, its *nature*, and *effects*, he returns again to the main hindge or head of the Controversie, to discourse more fully of *Free-will*, its *nature*, &c. Thus *Tom.* 3. *de Grat. lib.* 6. *cap.* 1. &c. *fol.* 255. where he begins with this sad Lamentation: 'There is deserved and 'great matter of grief, that some 'are so given to humane, and for the 'most part fallacious ratiocinations, as 'that they suppose it more meet to draw 'the intelligence of *free-will* from *Aristotle*,

'ſtotle, and the *Gentile Philoſophie*, than 'from the boſom of the ancient Church: 'namely, becauſe this matter exceeds not 'the bounds of natural reaſon, therefore '(as they conceit) it muſt be meaſured 'by reaſon. Neither indeed is the *Pela-* 'gian hæreſie concerning Grace and 'Free-will any other than pure *Ariſto-* 'telick Philoſophie. Hence he goes on to prove, *that Free-will according to* Auſtin, *ſignifies nothing more than the power or act of the will, which is alone properly and immediately free, whereas the Rea-ſon is free, only by participation from the will.* Then he proceeds to ſhew, *(cap. 3. &c.)* That *free* is oppoſed to *ſervile* or *captive*, and implies ſomewhat *poſitive*, which is nothing elſe but to be *ſui juris*, under its *own power*, and ſo to *act freely*, is to have our act in our *own power*, i. e. in the *power* of our own will: So amongſt the *Greeks*, that is ſtiled *free*, which is τὸ ἐφ' ἡμῖν, *in our power*, which they alſo called τὸ αὐτεξούσιον; which *Baſil* oppoſeth τῷ ὑπεξουσίῳ, whence it follows that all the internal and external *faculties* and *acts* are ſo far free, as they are in the *power* of, or

ſubject to the will. For whatever we wil is in our power. The will is alwayes, yea eſſentially free in every act, though neceſſarily determined thereto. He farther proves (from *cap.* 9. to *cap.* 38.) the *eſſential combination of a voluntary neceſſitie with the wills freedom*; *and that* by arguments both *artificial* and *autoritative*: ſhewing, *how this neceſſity of the will* flows *from its ſelf*, its *ſelf-moving* power, *as in God, Chriſt, glorified Saints*, &c.

§. 24. The manner of conciliating efficacious Grace with the Libertie of the Will.

Hence *Janſenius Tom.* 3. *de Grat. lib.* 8. *cap.* 6. unto 21. is engaged in that intricate *difficultie* of *reconciling efficacious Grace* with *human Libertie*, 'The 'mode (ſayes he, cap. 6.) of conciliating 'Divine Grace with *free-will* is ſo diffi- 'cult to be diſcerned, according to 'Auſtin, that when the libertie of the 'will is defended, the Grace of God 'ſeems to be denied; and when the 'Grace of God is aſſerted, the libertie 'of the will may be thought to be taken 'away. Hence *Auſtin*, to manifeſt, that 'the libertie of the will continues ſafe 'under Grace, and that both might ve-

'ry

ry well conſpire together in one, he never attempted any thing againſt the *Pelagians*, which excluded the will from an inſtrumental concurrence with the Grace of God, *&c.* Then he adds, *cap.* 15. 'This very thing *John Scotus* does profeſſedly teach, whileſt he clearly delivers, *That a neceſſitie of willing, is conſiſtent with the libertie of willing*; *becauſe* ſaies he, *the will, by reaſon of the firmitie of its Libertie, does impoſe a neceſſitie on it ſelf, both in exerting its act, as alſo in perſevering or fixing it ſelf in act.* Hence he farther declareth, that the will alwaies keeps its *mode* of acting freely, and it is impoſſible that this *mode* of acting freely, ſhould be by any power whatſoever, taken from her. Thus *Janſenius* who *cap.* 18. addes farther thus, 'The Catholicks ſay, that by the Grace of God working in us every good work is done, yet that we are not compelled againſt our will to believe or that Grace is violent; becauſe if the will be compelled or forced it does not will. And they adde the reaſon, becauſe God by Grace does not deſtroy reaſon and will, but en-

'ables men to will aright. The like
'*cap.* 19. 'It cannot be (ſaies *Janſenius*)
'but that the will muſt be free, there-
'fore if Grace enables and makes us to
'will, it enables and makes us alſo to
'will *freely*, ſo that there can be no
'repugnance 'twixt Grace and the li-
'bertie of the will——Therefore no
'*neceſſitie*, no *efficacie* on the acts of the
'will, is to be feared but only *force*, co-
'*action*, and *violent neceſſitie*. Thence
cap. 21. he anſwers the objection of thoſe
who pretended, *That this his concord of*
'*the wills libertie with efficacious Grace*
'*differed not from the opinion of* Calvin,
&c. To which he replies, *That if* Calvin
agrees with Auſtin *in any point, we muſt*
not have indignation againſt Auſtin *for*
Calvins *ſake, but rather thank* Calvin *for*
Auſtins *ſake, &c.* In brief *Janſenius* (fol-
lowing *Auſtin*) gives a ſingular *method*
for the conciliating *Divine Grace* and
human Libertie; namely, by vir-
tue of that ſecret, yet *powerful ſweet-*
nes (which the Scholes terme *connatu-*
ralitie) which attends the operation of
medicinal efficacious Grace, whereby 'tis
rendred no leſſe *compleaſant* and *ſweet*,
than

man powerful. This happy *concordance of efficacious Grace* with *human libertie* is excellently illuſtrated by *Gibieuf*, in his learned Treatiſe of the *Libertie* of the Will, wherein he diſcovers himſelf to be a *Janſeniſt* thoroughout, which has brought him under the *odium* of the Molliniſts, eſpecially of *Annatus*, who has anſwered him.

§. 25. Of Divine Predeſtination.

Janſenius having diſcourſed moſt largely of the Doctrine of *Efficacious Grace*, he at laſt determines or centers in the root, head or ſpring of all, *viz.* in Predeſtination. So in his *Tom. 3. lib. 9. de Grat. cap. 1, &c.* Where he begins in his Preface thus. 'The diſpute of Predeſtination is ſo intimately conjoined to 'that of *Grace*, that the nature of the 'one cannot be exactly known, without the knowledge of the other. 'Whence it comes to paſſe, that look 'into how many parts the *neoterick* 'Scholes are diſtracted, about the ope'ration of Grace, ſo many diſſenſions in 'opinion have they alſo about *Predeſti'nation*: every partie contending in their 'manner, according as the Grace they

'defend requires. But the principal dif-
'ficulties in this matter have had their
'riſe from the too great contention of
'*Philoſophick ratiocinations*, &c. *Janſe-
nius* after his Preface proceeds (*cap.* 1.
fol. 364.) to the explication of Prede-
ſtination, both *name* and *thing*. As to its
names, he tells us, 'That *to predeſtinate*
'*properly ſignifies to prædecree, præde-
'fine, prædetermine* ſomewhat. Thus
'the Greek προορίζειν ſignifies, as *Rom.*
'8. 29. *Epheſ.* 1. 5, 11. And becauſe
'every *Prædefinition* of God muſt ne-
'ceſſarily, eternally precede its temporal
'effects, hence inſtead of προορίζειν ſome-
'times the ſimple ὁρίζειν is uſed, as
'*Rom.* 1. 4. *Luke* 22. 22. *Acts* 2. 23.
'*Acts* 17. 26, 31. *Acts* 10. 42. In all
'which places ὁρίζειν ſignifies the ſame
'with προορίζειν; whence προορίζειν is
'ſometimes rendred ſimply to *decree*;
'becauſe to decree with God is the ſame
'with to *prædecree*. Hence (*cap.* 2.
'*fol.* 366. he concludes, 'That from this
'principle 'tis no way difficult to re-
'ſolve many *Scholaſtick Queſtions*. For
'hence 'tis manifeſt, 1. That the object
'of Predeſtination is not things eternal,
but

'but temporal. 2. That Gods Predeſti-
'nation regards his own affairs: things
'to be done by him, not meerly by
'others. For we decree things we are
'to do, either by *working*, *commanding* or
'*perſuading*, &c. 3. That Gods Decrees
'regard both *end* and means: for they in-
'clude all God does. 4. Hence alſo it comes
'to paſſe, that children may be predeſti-
'nated to glory without *previous faith*,
'as well as perſons *adult* by *ordinate me-*
'*rits*: for there is no difference in the
'Decree. 5. That Predeſtination re-
'gards not only *Good*, but alſo *Evil*, *&c.*
Hence *Janſenius* (*cap.* 5.) proceeds to
the more full explication of *Predeſtina-*
tion; 'which, ſaies he, is expreſſed in
'Scripture by many *æquipollent* names:
'for ſometimes 'tis called *Dilection*; be-
'cauſe God by it wills nothing but good
'to his creature. Sometimes 'tis termed
'*Election*; becauſe he chooſeth one and
'refuſeth another: ſometimes 'tis ſtiled
'*Purpoſe*; becauſe it is not a *ſterile dile-*
'*ction*, but an efficacious decree of con-
'ferring ſome benefit. Laſtly, 'Tis cal-
'led a *preparation*; becauſe the Decrees
'of God are as it were pregnant, or

Election not founded on a Prævision of Faith or Merits.

'bigge with child, till they break 'forth into operation. *Janſenius* having given a general explication of Predeſtination, he paſſeth on (*cap.* 15. to 25.) to the head of the Controverſie to prove *that Efficacious Election, is not founded on any prævision of merits*: 1. He proves the *abſolutenes* of *Divine Election* from the *Efficacie of Gods will* which reacheth both *end* and *means*, *cap.* 17. 2. From Gods *efficacious Intention* and *Will*, as to the ſalvation of *Infants*, who cannot be ſuppoſed to have any *merits*, *&c. cap.* 19. 3. From Gods admirable *Gubernation* or *Diſpoſition* of all things, ſo as that every thing tends for good to the Elect; which argues a moſt *efficacious Intention* and *abſolute will* of Providence. 4. From Gods *contrary Providence* towards the *reprobate*, *cap.* 20. 5. He takes another Argument from Gods *Efficacious Vocation, according to his own purpoſe*, which extends it ſelf to all the effects of Election, even in infants, which argues an *abſolute purpoſe*, *cap.* 21. 6. Then he concludes (*cap.* 25.) that the very *nature* and *profunditie* of *free Grace* requireth

requireth that the reaſon of the *effuſion* or of the *ſubſtraction* thereof, be fetcht from the very *good pleaſure* of the *Giver*, not from any thing in the perſons to whom 'tis *given*.

§. 26. Of Reprobation.

Hence *Janſenius* proceeds to diſcourſe of *Reprobation*, which he makes to be (according to *Auſtin*) Gods leaving men under their original *damnation*, *&c.* So *Tom.* 3. *de Grat. lib.* 10. *cap.* 2. *&c.* Where explicating the diſtinction given by Moderne Divines of *Reprobation* into *Negative* and *Poſitive*, he concludes the nullitie of this diſtinction, by ſhewing how *negative Reprobation* includes alſo *poſitive*. The like he farther inculcates, *cap.* 3. 'But according to *Auſtin* (addes he) there 'is no *negative Reprobation* to be allowed, becauſe in every *ſigne* or *moment* of Divine account, it ever has 'adjoined to it (by reaſon of the object or perſon on which both falls) '*poſitive Reprobation*. Then having diſcourſed at large of the *Acts* and *Effects*

'*fects* of this *poſitive abſolute Reproba-*
'*tion* (*cap.* 5. 9. 13. &c.) he con-
'cludes, *with an Apologie for God his*
'*ſovereintie, and juſt procedure herein,*
(*cap.* 17.) 'It may not (ſaies he)
'ſeem a wonder to any, that God
'ſhould *create*, *conſerve*, and *governe*
'ſuch a number of *Reprobates* without
'any purpoſe of ſaving them. For
'they ſerve for that purpoſe to which
'they are meet, and very neceſſary in
'this ſtate of matters: namely, that in
'them the ſeveritie and juſtice of
Againſt Univerſal Grace. 'Divine Vengeance againſt ſin, as al-
'ſo the magnitude of *mercie* towards
'the Elect might be ſhown forth.
'For they who have coined that *ex-*
'*otick* kind of Predeſtination, where-
'in God is expoſed and brought in,
'as *ready to pour out his Graces indif-*
'*ferently unto all, that he who will may*
'*free himſelf*, whileſt they ſeem to lay
'open the bowels of *Election* towards
'all, they do wholly evacuate the
'whole of Gods love towards the
'*Elect*, which is ſo greatly applauded
'in the Scriptures, and S. *Auſtin*, &c.

'Laſtly,

'Laſtly, *Janſenius* (*fol.* 446.) draws a 'lively and large parallel 'twixt the '*Semipelagians* and theſe New Scholemen or *Moliniſts* in all points of moment 'referring to Grace, *&c.*

§. 27. Againſt Scholaſtick Theologie.

Hence *Janſenius* (as alſo his Comrade St. *Cyran*) entertained a deep diſpleaſure againſt that *abſtruſe*, *cloudy*, and *wrangling* kind of *Theologie* brought in by the Scholemen, in imitation of *Ariſtotle*, *&c.* So *Janſen. Tom.* 2. *de Nat. pur. lib.* 2. *c.* 2. *fol.* 326. Where he ſhewes, how the Scholemen ſuckt in from *Ariſtotle*, their notions of a ſtate of *pure Nature*, *Free will*, *&c.* Thus they joined *Ariſtotle* with *Chriſt*, and his *Philoſophie* with the Scripture, as *Dagon* with the Ark. So again *Tom.* 2. *lib. proæm. cap.* 28. he ſaies, that the 'Scholemen being drunken with the 'love of too much *Philoſophie*, would 'fain digge forth, penetrate, forme, 'and judge of the hidden Myſteries of 'Grace, according to the *rules of rea-* '*ſon.* Hence that *ardor* of queſtioning

'and

'and disputing every thing. Hence 'their Theologie became stuffed with 'an heap of innumerable opinions, by 'which all things, though never so con-'trary, are made probable: whence a 'general ἐποχὴ, or *Scepticisme:* for no-'thing is more natural, than of *Peri-'patetick*s men should become *Acade-'mick*s, *&c.* Thus much of *Jansenisme* as I find it delivered by *Jansenius.*

§. 28. The *Jansenists* Dogmes of Faith.

We now proceed to discourse a little of *Jansenisme*, as taken up and maintained by the *Sectators* of *Jansenius*, who in the general touching their sense of *Jansenius*, refer us to the first and third Disquisition of *Paul Ireneus*, as also to the first and fourth part of *Denis Raymond*, 'Wherein (say they) the *Jansenists* have declared exactly what they understand by the *sense of Jansenius*: Moreover how far they symbolize with, and are willing to conforme unto, the expressions of the *Thomists* has been before in the *historick narrative* sufficiently mentioned. But to give some

ſome particular *Dogmes* of the *Janſeniſts* as to faith.

1. They generally (following *Janſenius* and St. *Cyran* herein) begin to have a good eſteem of the *Sacred Scriptures* : and to vindicate much their perfection as the only rule of faith : I met with this expreſſion in one of their Papers, *viz. That it is an hereſie to judge of hereſies without the Word of God.* This farther appears by their late Tranſlation of the Scriptures.

La ſimple Verite a Paris. 1664.

2. As for *Janſenius's* Doctrine touching *efficacious Grace*, they reduce it to this Propoſition maintained by all the *Thomiſts*, viz. *That all the Grace of Chriſt is efficaciouſly productive of ſome effect to which it is nextly ordained, and which God by an abſolute will, intends.* So *Refutation du P. Ferrier c.* 4.

3. Hence they allow not any Grace to be *ſufficient*, but what is alſo *efficacious*. So *Refutat. du P. Ferrier, c.* 11. *pag.* 64. 'Becauſe (ſay they) this 'word *Grace ſufficient* is not to be found, 'either in the *Scripture*, or in the '*Councils*, or in the *Fathers*, *&c.* 'therefore

'therefore no Jeſuit has right to ob-
'lige us to make uſe of it farther than
'we pleaſe. And to ſhew their diſlike of this *ſufficient Grace*, which the *Moliniſts* do ſo much Idolize, the *Janſeniſts* a while ſince, in a Shew at *Paris*, framed a Chariot wherein ſat two *Virgins*; the one with fair and beautiful fruit in her hands without uſe, which they called *ſufficient Grace*; the other with fruit uſeful and nouriſhing, which they ſtiled *Grace Efficacious*. See their ſentiments of Sufficient Grace, *Part* 1.

Of Juſtification by Faith alone.

4. The *Janſeniſts* (as *Janſenius* and St. *Cyran* their heads) ſeem good friends to *Juſtification by Free Grace*, and *Faith* in the blood of Chriſt, without any regard to *human merits* as abuſed in the Popiſh ſenſe. 'Tis true they make uſe of the name *merit*, but in no other ſenſe than it was uſed by *Auſtin*, without any approbation of the thing, as the ground of Juſtification. This is manifeſt not only from their *Books*, but alſo by their *Practice*. It was the uſual method of *Janſenius*,

nius, for the comforting of afflicted conſciences, to ſend them to the *blood of Chriſt alone*: and Mr. St *Cyran* ſeems mighty warme and preſſing on this point. The like inſtances I have had touching others of this perſuaſion in *France*, who being to deal with dying perſons, inſiſted much upon preſſing them to have recourſe to the blood of Chriſt.

§. 29. Their practical Theologie.

Neither indeed are the *Janſeniſts* verſt only in *ſpeculative* and *notional*, but alſo in *practick* and *active Theologie*; eſpecially the chief of them *Janſenius* and St. *Cyran* ſeem to have had a very *deep*, *broad*, *ſpiritual* light and inſight into the Myſteries of the Goſpel, and true Godlines; and I am apt to perſuade my ſelf, they had ſome feeling apprehenſions and inward acquaintance with thoſe choice Goſpel truths, they commend to others. They talk much of ſtudying the *Scriptures*, and acquainting our ſelves with the mind and Spirit of God therein; they preſſe,

preſſe, with ſome affectionate importunitie, to the renouncing our own righteouſneſſe, ſtrength, wiſdom, wills, *&c.* They greatly commend to us ſpiritual povertie, ſoul-humilitie, heart-mortification, ſelf-emptineſſe, and abjection, *&c.* Theſe things they inſiſt upon, not according to the *Monkiſh mode* of external mortification, but in a Goſpel ſtrain, with ſo much meekneſſe of wiſdom, and yet with ſo much ſpiritual paſſion and warmth, as if their words were but ſparks, or ideas of that Divine fire which burned in their hearts. This I have particularly obſerved in Mr. St. *Cyrans* Epiſtles, in reading whereof, and comparing his expreſſions with the Character and Idea I have of his Spirit, and life, I muſt confeſſe I have been much recreated. But thus much of their Doctrine.

The

The *Janſeniſts* begin alſo to have very *moderate* and *favorable perſuaſions* about *Church Diſcipline*; as it appears by theſe particulars. Their principles of Church Diſcipline.

1. They are come now generally to diſavow, not only the *Popes*, but all *human Infallibelitie*. This is one of the laſt refuges they have made uſe of againſt their adverſaries, as it appears by a Paper of theirs lately publiſht, titled, *Abregé d'un Traitté intitulé l'Illuſion Theologique*. The ſumme whereof they compriſe in this Syllogiſme; 'One ought not to hold for Hereticks 'any, but ſuch as reſiſt an Infallible Au'thoritie in matters of faith. Now its 'certain, the Pope has not ſuch an Au'toritie. Therefore, &c. The ſecond Pro'poſition, adde they, is clear; (as well as 'the firſt;) for an Infallible Autoritie is 'Soverein in its kind, and acknowledgeth 'no ſuperiour, &c. 1. That there is no human infallible Judge in matters of Faith.

2. That the definition of Dogmes belongs to the Word, and the definition of facts to the Church; to which we owe only a ſubmiſſion of reſpect, not of Faith.

2. Hence they alſo hold, that the *Definition of Dogmes and ſubmiſſion of faith thereto, belongs only to the Word of God; which they make to be the meaſure of faith, and ſeat of all Church-Power.* So the Biſhop of *Comenge* in his Letter to the King, *an.* 1664, touching the *Janſeniſts*, ſpeaks thus of them; 'It is true, *Sire*, that they place 'not in the ſame rank the ſubmiſſion 'which they render to the Definition 'of *Dogmes*, and that which they ren'der to the Definition of *particular* 'facts; becauſe the one is a *ſubmiſ'ſion of faith*, and the other a *ſubmiſ'ſion of reſpect*, and of *Diſcipline*. The 'truth, *Sire*, of things revealed by 'God, may not enter into compari'ſon with thoſe not revealed; the 'Dogmes are revealed, and not *parti'cular facts*.——We ought there'fore to ſeparate the *Dogmes* and *facts* 'decided in the Conſtitutions received 'by the whole Church; to the end 'that we ſubmit to the one with a 'ſubmiſſion of faith, and to the other

'with

'with a *ſubmiſſion of pure reſpect*. Thus 'alſo the *Janſeniſts* themſelves, in their 'La ſimple verité, à Paris 1664. 'The 'common light of reaſon (ſay they) 'ſhews, even to the moſt groſſe, that 'two things that are eſſentially ſepa-'rate, as a particular *fact*, and a *Do-'ctrine of faith*, may be alſo ſeparate in 'the creance of believers, &c. Hence 'alſo the *Janſeniſts* aſſert,

3. That the Church has only a *Declarative power*, and that as to *matters of fact* and *Diſcipline*; i. e. *Miniſterial* only, and *ſubordinate* unto that of Chriſt. This is evident by their *La ſimple Verité pag.* 60. 'In the ſtate of this life the 'Church demands of her children no-'thing but love and accord: and the 'obedience ſhe requires of them, touch-'ing the *facts* which ſhe decides, is no-'thing but *modeſtie* and *peace*; not a '*creance* or belief. She commands them 'to believe nothing, but what ſhe has 'learnt of Jeſus Chriſt. She declares to 'them his *Word*, not her own; leaving 'to them, as other things, ſo alſo that

'*libertie*, which he has given unto them; 'provided, that they looſe not that *re*-'*ſpect*, which they owe to their *Mother*, 'and trouble not the union of her 'children. Thus the *Janſeniſts* of the Churches Power and Diſcipline.

4. Libertie of Conſcience.

4. Hence alſo, as it naturally follows, the *Janſeniſts* allow, yea contend for a *Libertie of Conſcience, as to matters of fact, and Eccleſiaſtick determinations about things indifferent*, or things not clearly revealed. This evidently appears by, and flows from what was laſtly mentioned of them: where all that they require to the Churches definitions, is only a *ſubmiſſion of reſpect*; and in caſe of difference in perſuaſions, a *reſpectuous ſilence*, ſo far as the Churches *Peace* and *Unity* requires it, *&c.*

5. Hence

5. Hence alſo we ſee what *Uniformitie*, and *Obedience* they require, as to *Church determinations* about matters of *fact*, (which is the alone object of her power:) namely a *ſubmiſſion of reſpect*, or in caſe of differences a *reſpectuous ſilence* only, not a *ſubmiſſion of faith*. 5. What Uniformitie is requiſite.

6. Hence as to *Church Cenſures* they hold, (*La ſimple Verité pag.* 58.) 'that 'Excommunication implies a penal 'death of the ſoul: and ſeeing this 'death is the laſt of puniſhments, which 'the Church can impoſe, ſhe ought 'not to ordain it, but conformably to 'the Scripture, and holy Decrees, which 'are thoſe of the Spirit of God; for un-'dubitable crimes, and worthy of death, 'againſt thoſe who are convicted. 6. Of Cenſures.

7. Touching *Schiſme*, they hold, that *he is the Schiſmatick, who treats others more Catholick than himſelf, as guilty of Schiſme*. 7. Of Schiſme.

8. Of Heresie. As for Heresie, they say; 1. *'Tis an Heresie to judge of Heresies without the Word of God.* 2. *That 'tis an Heresie to believe, that all those, who have a spice of Heresie, are Hereticks.* They make Heresie to consist mostly in the affection; as in their *La simple Verité, pag.* 50.

FINIS.

ERRATA.

PAge 9. line 24. for *works*, read *Auguſtinus*: p. 15. l. 11. for *au* r. *at*: p. 16. l. 22. r. *Gautruche*: p. 20. l. 22. r. *Janſenius's Auguſtinus*: l. 25. for *againſt* r. *from*: p. 23. l. 27. after *beſides*, adde *that*: p. 53. l. 26. r. *drew*: p. 66. l. 19. for *nos* r. *nobis*: p. 78. l. 10. for *was* r. *has*: p. 81. l. 2. for *it* r. *there*: p. 87. l. 24. r. *Heretical*: p. 93. l. 23. r. *reſt*: p. 139. l. 22. for *by* r. *to*: p. 148. l. ult. for *compleaſant* r. *pleaſant*.

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